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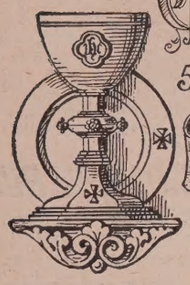

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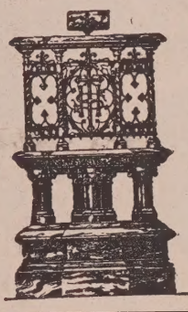

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The Living Church.

SATURDAY, MARCH 12, 1892.

IT is said that the Bishop of Liverpool will probably not consent to a further prosecution of the Rev. J. Bell-Cox.

THREE Bishops took their seats in the House of Lords last month for the first time, viz., those of Banger, Chester, and St. Asaph.

THE marriage of Bishop Worthington, of Nebraska, and Miss Milton, of Boston, Mass., will take place at the home of the bride-elect immediately following the Easter holiday.

We regret to hear that Bishop Paddock, of Washington, has sustained serious injuries by a fall at the steamboat pier of Fair Haven. He will be disabled for work for some weeks.

DR. ALEXANDER, the Bishop of Derry and Raphoe, sailed for Liverpool in the "Teutonic," on the 5th. He will deliver lectures at Columbia and Harvard during his stay in this country.

IN the interesting description of Jubilee College, which Dr. Dresser contributed to the report of the Church Club Committee on Education, he tells the meaning of the name, Robin's Nest, which Bishop Chase gave to his home at Jubilee. The house was built of mud and sticks, and was full of young ones.

THE Court of Queen's Bench has, on the application of the Rev. J. Bell-Cox, adopted as its own a ruling of the House of Lords upholding the issue of a writ of *habeas corpus* liberating him from imprisonment as a contumacious clergyman, which the Court of Appeal had reversed.

THE democracy of the Church is well illustrated in the recent appointment of bishops in England. Dr. Bardsley, the Bishop-designate of Carlisle, is the son or grandson of a working man, while Archdeacon Straton, the new Bishop of Sodor and Man, claims descent through both his parents from the Duke of York, who was captured and afterwards slain at the battle of Wakefield, in 1460.

DR. LANGFORD is making energetic efforts to stir up the children this Lent to double their offerings at Easter. He aims at raising $100,000 by this means. To that end he furnishes a very neat mite chest in the form of a pyramid. Each contributor will receive the picture of the Missionary Bishops as a souvenir of interest in the cause. We wish the indefatigable secretary abundant success.

AN accident, involving great risk to the Bishop of Ely, occurred at the Ipswich railway station. It was caused by the discharge of one barrel of a revolver, which a passenger in a train about to proceed to London was in the act of examining. He stated that it had been presented to him by a friend, and he was quite unaware that it was loaded. The bullet passed unpleasantly close to the Bishop's head, and, striking the lamp iron on the side of one of the carriages, split into fragments.

ONE of the shortest and most effective sermons we ever came across is going the round of the papers as a "neat saying." It is attributed to the guard of the Glion-Territet Funicular Railway, and is being retailed at all the *tables d'hote* at Lausanne and Geneva. "What would happen if the chain broke?" asked a nervous lady of this guard when half-way up the incline. "We have a strong brake," was the reply, "which would at once bring us to a standstill." "But what if the brake failed?" insisted the lady. "That, madam," answered the guard, "would depend on what your past life has been."

WE have heard in dilapidated country churches, of members of the congregation being compelled to put up umbrellas to keep off the rain; but never, till the other day, have we heard of a marriage being performed under that useful if somewhat unecclesiastical covering. Nevertheless, this was the experience of the new vicar of Llangynwyd, who married a couple under an umbrella. As the church is undergoing restoration, the roof is pretty porous, and during a storm the bridal party had to huddle under a gamp until the service was over.

WE have, from the Secretary of the English Church Union, a request for information about services in churches that are most likely to be visited by tourists during the Columbian Exposition. This information will be published in the "Tourist's Church Guide." the next edition of which will be issued in May. The statistics needed are the name and location of the church, hours and days of Celebration of Holy Communion and other services; also which of the "six points" of ritual are in use. The secretary desires to hear from cities East and West where tourists will be likely to go. Address replies to the editor of THE LIVING CHURCH.

The Rev. Thomas James Welland, D.D., incumbent of St. Thomas' church, Belfast, has been elected Bishop of the diocese of Down, Connor, and Dromore. Dr. Welland has, since the Church of Ireland was disestablished, filled several important posts in the diocese, having always been elected a representative to the General Synod and a member of the diocesan council. At the meeting of the diocesan synod in October last year he was unanimously chosen one of the clerical secretaries of the synod and council, and was elected first on the supplemental list of diocesan nominators for the diocese of Connor. His Grace the Primate of All Ireland has arranged for the consecration of the Rev. Dr. Welland as Bishop of the United Diocese on the 25th of March.

THE motion to disestablish the Church in Wales was defeated by a large majority in the House of Commons. *The Church Bells* said in anticipation of the motion:

As was to be expected, the foes of the Church are preparing to attack the Church in the Commons by means of various motions, of which notice has been given. One of these motions, and the character of all may be judged from one, declares that as the Church in Wales "has failed to fulfill its professed object as a means of promoting the religious interests of the Welsh people, and ministers to only a small minority of the population," it is an anomaly and an injustice which ought no longer to exist. The "small minority" has probably been arrived at after a perusal of the amateur censuses, which were probably prepared with a view to that end. The proper way to answer such a motion is by an amendment suggesting that a religious census be taken in Wales, in order to ascertain the correctness of the impudent assertion that the Church "ministers to only a small minority."

A CORRESPONDENT of *The Anglican Church Magazine* brings forward figures in support of the statement in the Archbishop of Canterbury's December Pastoral that the Roman Catholic Church "makes no statistical progress" in England:

Number of Roman Catholics in England in 1840	800,000
Increase to be expected with an increase in general population of 62 per cent	496,000
Number of immigrant Irish from 1846-1851 (consequent on the great famine)	700 000
Increase to be expected with an increase in general population of 50 per cent	350,000
	2,346 000
Actual Roman Catholic population 1890	1,354,000
Loss or leakage	992,000

The immigration of Roman Catholics from abroad is not here taken into consideration, or it would be found that this loss is underestimated rather than overestimated as close upon a million. The figures giving the Roman Catholic population in 1840 and that in 1890 are from the official organ of the Society for the Propagation of the Faith.

ADMIRAL Sir Provo William Parry Wallis, G. C. B., who has just died in England, was the senior admiral of the royal navy, and enjoyed the distinction of being the only admiral whose name was kept on the active list after his retirement from active service. He was born on April 12, 1791, at Halifax, N. S. Sir Provo was placed on the pay rolls of the navy when he was four years old, and in 1804 he made his first voyage in the Cleopatra. He saw much service against the French, and was wrecked in 1809 during the blockade at Guadeloupe. In 1812 he was attached to the Shannon. This ship captured the United States ship Chesapeake off Boston on June 1, 1813, after the gallant Lawrence had lost his life. Sir Provo was a second lieutenant on this occasion, and his captain, Burke, having been terribly wounded and the first lieutenant killed, the command devolved on him. The fight lasted fifteen minutes, during which time about 100 men on both sides and all the principal officers were killed. For his services in the fight he was made a commander. The old admiral always spoke of his American opponents with admiration, and attributed the victory of his side largely to luck. He had years of experience afterward, and rose by slow degrees to the rank of admiral in 1863, when he left the active service. In 1877 he was made admiral of the fleet.

THE recent meeting of the Church Club of Chicago was notable for the valuable report of the Committee on Church Education, and the papers and speeches relative thereto. Mr. Bridge made a profound impression by his practical address on the paramount necessity for a Church Hall in connection with the magnificently-endowed University of Chicago, which next fall will open its doors to a thousand young men. We believe that the Church will be prompt to act, and that the energy of the Church Club will provide this home for Churchmen. The address of Dr. Fleetwood upon the opportunity of Racine, was full of valuable suggestions. There are a large number of graduates of Racine in Chicago who, we doubt not, will be glad to raise a fund to put the present buildings in complete repair, with all modern conveniences for comfort and school work. Ten thousand dollars for this purpose would be a small voluntary assessment upon the "old boys." Who among them will move in the matter? Then, if the trustees could see their way to reducing the fees so as to bring tuition within the reach of persons in moderate circumstances, the increase in numbers would more than reward the venture of faith. We firmly believe that there are great things in store for this noble school.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT.

LONDON, FEB. 25th.

The cables have, no doubt, furnished the American public with details, more or less colored, of the obsequies of the late Mr. Spurgeon. His removal from amongst us calls for no very lengthened remarks from me. He was a Dissenter of Dissenters, as keenly, and ofttimes bitterly, opposed to the teaching of the Church of England as any one of them, and yet more respect was shown and felt for him than for any sectarian teacher one can think of. Why was this? The only reason I can think of, which is probably the true one, is that, unlike the invertebrate character of the age, he was a man governed by principles, and come what might, nothing caused him to swerve from what he thought to be the truth, as was to be seen a few years ago in his attitude towards his own followers in the ministry who showed a down-grade tendency in the doctrines taught. It is a startling proof of his great individuality, that he remained to the last as popular a preacher as he was in the palmiest days of his oratory, in spite of his close adherence to the strong Calvinistic teaching which marked the outset of his career—teaching which is utterly tabooed now, if not by his own congregation, certainly by almost everybody outside it. His death causes a vacancy which the deacons of the Metropolitan Tabernacle will find difficult to fill. Dr. Pierson, of Philadelphia, has been doing duty during

their pastor's illness, and he is spoken of as a likely successor. Other names are mentioned, but whoever succeeds to the post, in my opinion, will never reach the point of attraction as a preacher that Spurgeon did.

The ceremonies connected with the funeral was spread over a whole week. Though there were no visible lying-in-state, the coffin was placed in the tabernacle amidst palm branches, etc., and exhibited to the gaze of a constant stream of visitors, and innumerable services were held, until by the time that the remains were at length deposited in the grave, it was generally considered that there was, *mirabile dictu*, a striking resemblance in the outward display, to the obsequies of the late Cardinal Manning, who, only the week previously, had been laid to rest with much pomp, at Kensal Green. What has become of the simplicity of Dissent? one may well ask. Perhaps the strangest thing of all connected with Spurgeon's funeral, was the placard announcing his death, outside the Tabernacle. This bore on it in large letters: "Our Beloved Pastor entered heaven at 9:15 on Sunday morning," and this was later emphasized by Mrs. Spurgeon who, in a letter to the bereaved congregation, spoke of her husband as having "been in heaven for a week." What a strange, if not profane, doctrine! It shows that in trying to avoid the Scylla of the Romish purgatory, the ordinary English mind has not escaped the Charybdis of error. With Mr. Keble we, who have been shown a better way, may contemplate with "unspeakable comfort," the prospect of "an intermediate state, a realm of progressive development."

No sooner had Mr. Spurgeon passed away from the public gaze than "Our only General," the mighty Booth, thrusts himself upon our attention, and returns to his native country amidst the enthusiastic plaudits of his own immediate followers. Steamboats go out to meet him on the home-coming vessel, railways run excursions to carry his devoted adherents to shout "Hallelujah!" on his landing, and with processions and dinners, big speeches and little, the "General" of the Salvation Army once again resumes his command. One cannot but give the man his due who attracts, in many instances, so much simple-hearted self-devotion to himself, but when all is said, there remains the conviction that he is only leading another sect in this poor distracted country of ours, and, if we look closely into the workings of the Army, one sees indications of the two grand features which characterized its earlier years, viz., the real love for souls and the force of self-sacrifice, giving place to a desire for power and notoriety. If such be the case, then the collapse of the Army cannot be far off. I am not one of those desiring to see the "General's" social scheme fail, though I never had very great faith in it. Still less do I think it just to condemn it on the short trial it has had. But one has reasonable cause to complain and be indignant, when he tries to deceive the public into believing that his is the only scheme ever attempted to rescue the degraded from their position. The Church of England has been for many years working in a quiet, unostentatious way in this direction, and although a newspaper notoriety has never been attained nor sought after, the work still remains and will continue, as I believe, long after the "General's" has succumbed to the inevitable fate attending such movements of mushroom growth.

The ill-advised action of the Archbishop of Dublin in consenting to ordain men for the Reform Movement in Spain, has again come to the front. The whole of the Irish episcopate, save one, have lately reiterated their determination not to interfere with his lordship's resolve, and thus have missed the opportunity to prevent a grave cause of scandal in the Anglican Communion. Last week the Lower House of the Convocation of Canterbury sent up a request to the Upper House that they would express some opinion on the matter, but the bishops have postponed i consideration until the next session in May. This week, the Lower House of the York Convocation have also sent a message to their lordships to a similar effect. It is a very unfortunate business, especially when looked at in the light of your own troubles with the Mexican Reformed Church, and after the definitely-expressed opinion of the last Pan-Anglican Conference that all such movements should be left severely alone. So long as we have bishops acting in this un-canonical fashion, ignoring a cardinal principle of the Catholic Church—that of the intrusion of bishops in the see of another—so much longer does the prospect of reunion become more remote. It is to be hoped that not only will the English bishops, but those in America and elsewhere, repudiate this action of the Archbishop of Dublin.

The mention of reunion reminds me to say a word on a project which a few well-meaning men are urging at the present time; this is a conference of Nonconformists and Churchmen in one of the most charming spots in Switzerland, next July. Already a preliminary meeting has been held at Grindelwald this winter, and the idea of a bigger meeting seems to "take on." Every real endeavor in the cause of reunion is to be encouraged, but I fear that there is little to be expected from this combination of holiday-making and mutual conference.

An important debate took place in the House of Commons on Tuesday night when the opponents of an Established Church in Wales brought up all their forces to endeavor to pass a motion for the disestablishing of that integral part of our Communion. But they were met with bolder and more enthusiastic speeches than their own advocates could utter, and the result was a defeat by the satisfactory majority of 47 votes.

The season of Lent is all but on us, and, as usual, many courses of special addresses are announced. Amongst the preachers in London, appears the name of Father Hall, late of Boston, who will deliver courses in several well-known churches. It is a long time since he has been heard here, and his name is almost forgotten save by a few. The Bishop of Ely (and the Bishop of Exeter as well, I believe) has issued to his clergy a pastoral letter, dispensing people recovering from the epidemic of influenza from the obligation of fasting, and suggesting that they should, in place thereof, recite one of the penitential Psalms daily. This is a thoughtful and well-meaning direction for which many conscientious minds will be thankful.

In the busy manufacturing town of Leeds, in Yorkshire, an eight-days' Mission has ended this week. Nearly fifty churches took part in it, and there is reason to hope many of the careless and indifferent have been converted to a higher sense of their duty in this life. Apart from this, however, there is reason to think, and many qualified persons do think so, that these Missions *en bloc* in our towns are rather a mistake. One disadvantage which they suffer from is the importation of a very inferior class of missioners. When so many churches have to be supplied, it is necessarily difficult to fill all the posts with really able and capable men. Particular, rather than general, Missions, for this reason, are to be preferred; and the great need of the hour is a trained band of missioners. The Cowley Fathers take very little share in these parochial Missions, though all their preaching is of a missionary order. We need a similar order of trained preachers devoting their time entirely to work of this kind.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

CITY.—The Bishop confirmed 17 at St Andrew's church on Sunday morning, and 62 at St. Ansgarius' church in the afternoon.

In the fall of last year, the rectors and choirmasters of the adjacent suburban parishes of Austin, Oak Park, and Riverside, met and formed a local Choir Association, and arranged for a series of services to be held every four months in one or another of these parishes. The first of these festival services was held on Thursday, Feb. 25th, in St. Paul's church, Riverside. The music was simple in its character, and was well rendered by the 80 or more choristers, under the leadership of Mr. E. L. Bradley, the choirmaster. The purpose of these local festival services is to strengthen the bond of fellowship between the choirs, and to foster a generous emulation in the careful rendering of the worship of the Church. This plan, if successful, will encourage the undertaking of like enterprises in other quarters.

The regular meeting of the Church Club was held on the 3rd inst. The topic for the evening was "Church Educational Institutions." The chairman of the committee on the subject, the Rev. Dr. Leffingwell, presided. The attendance was quite small, unfortunately, for the meeting proved to be one of the most interesting held. The report of the committee was an elaborate review of the work of the Church in the matter of education. It reviewed the history and gave descriptions of the colleges and schools under the auspices of the Church, and enumerated all the schools in the Province of Illinois.

In the earlier period of the history of the United States the Church was comparatively much stronger in colleges, and influenced higher education to a much greater extent than now. She is not keeping pace with the age in this matter. The brain power of the United States is being trained and developed under influences which are hostile to the Church's system. Before the Revolution there were three great colleges under Church control. William and Mary was founded early in the 18th century. Among its graduates were four Presidents, the first President of Congress, Chief Justice Marshall, and several Governors of States. Since the Revolution it has graduated very few, if any, prominent men.

King's College, now Columbia, was founded in 1754, under the auspices of Trinity church, New York. Many distinguished men are among its alumni. The University of Pennsylvania was under the direction of the Church up to the time of the Revolution. The Rev. Dr. William Smith was the President for a number of years. Early in the present century were founded Trinity, Hobart, and Kenyon, all of whom are doing good work. Later, a number of attempts have been made to establish colleges. Of these, three survive and have every promise of success: St. Stephen's College, Annandale, N. Y., Lehigh University, South Bethlehem, Pa., and the University of the South, Sewanee, Tenn. Lehigh has a thorough equipment at a cost of $1,000,000, and an endowment of $2,000,000. Its chapel is the Packer Memorial church, one of the finest in the State.

As to the causes of failure in other cases, it is not possible to particularize. Diocesan control has been said to be the coffin of Church colleges. It is probable that here is felt the need of the provincial system. Another reason may be the inadequate support given to its heads. The salary should be sufficient to keep a man at his post for life, or during the period of active service. The educational institutions of the Church in Illinois were enumerated with a brief description of each: Western Theological Seminary; Waterman Hall; St. Mary's, and St. Alban's, Knoxville; St. Agatha's, Springfield; the Grammar School, at Pekin; St. Mary's, East St. Louis; St. Michael's, Cairo. It is impossible to give in a resumè an adequate report of this able and exhaustive document. It closed with the recommendations that the Church Club should work for promoting provincial action on the part of the dioceses in Illinois and Wisconsin for a college for men at Racine, and for women at Knoxville, and also that steps should be taken at once looking to the establishment of a Church Hall in connection with the University of Chicago, soon to open its doors. These were adopted, and a committee will be appointed by the directors of the club to take in hand the undertaking.

Prof. Hall then read a paper on the Western Theological Seminary. Mr. James M. Banks read a carefully prepared and very interesting account of the founding of Waterman Hall, which should be preserved in permanent form as a valuable contribution to current history. The Rev. Dr. Fleetwood spoke earnestly of Racine, advocating the pressing necessity of modernizing the present buildings. Mr. R. W. Bridge presented in a very forcible manner the scheme of the Church Hall. One of the features of the evening was a paper prepared by the Rev. Dr. Dresser, giving a history of Jubilee College.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—A feature of Lent this year is a definite programme for Lenten observances at the "First Presbyterian church," on 5th ave.

Another feature of Lent is the delivery of Lenten lectures by the Lord Bishop of Derry, under the auspices of Columbia College, as already announced in these columns. The church of the Heavenly Rest, of which the Rev. Dr. D. Parker Morgan, is rector, has been selected instead of St. Thomas' church, as the place for the delivery of the course. The first lecture will be given on the second Sunday in Lent, March 13th, on "Opinions and Convictions; the Creed summaries of convictions; what the Creeds are and are not."

A Quiet Day was held on Ash Wednesday at the church of the Holy Trinity, conducted by the Rev. Prof. Walpole, of the General Theological Seminary.

At St. Mark's church, lectures will be delivered by the rector, the Rev. Dr. Rylance, on the Wednesday evenings of Lent, on a series of biographical subjects: March 9th, Erasmus the Scholar; March 16th, Luther the Reformer; March 23d, Cromwell the Soldier; March 30th, Butler the Thinker; April 6th, Wesley the Evangelist.

United Lenten services will be held by the adjoining parishes of Calvary, Grace, Ascension, and St. George's, on Fridays at noon at St. George's church. United Lenten services will also be held by St. Bartholomew's and the church of the Holy Trinity, three days of each week at one church, and the remaining three at the other.

The Rev. David H. Greer, D. D., of St. Bartholomew's church, has accepted an invitation from President Dreher, of Roanoke College, Virginia, to preach the baccalaureate sermon before the graduating class on June 12th next.

On March 2nd, the Bishop of Calgary and Saskatchewan and the Bishop of Mackenzie River set sail for England, in the steamship Majestic.

On Shrove Tuesday, the St. David's Society held its annual dinner at the Metropolitan Hotel. Addresses were made by the Hon. Chauncey M. Depew, LL.D., Bishop Perry of Iowa, the Bishop of Mackenzie River, and others.

As a result of the second appeal, the Saturday and Sunday Hospital Fund has reached nearly $60,000; a larger sum than ever received for it in any former year.

It is announced that another important public institution is to be located near the cathedral of St. John the Divine. The College for the Training of Teachers, following the example of Columbia College, has arranged for a new site, and the liberality of Mr. Geo. Vanderbilt has placed 20 lots at its disposal at 120th st., near the Boulevard. According to present plans the new college buildings will be erected during the present year. More than $200,000 has been pledged, and $50,000 more is expected. The buildings will be worthy of their noble surroundings.

During Lent a course of seven instructions on the Psalms, will be given by Miss Smiley, on Saturday afternoons, at 428 W. 20th st. The course is especially for ladies.

The 26th annual dinner of the Harvard Club was held at Delmonico's just before Lent, about 200 alumni and guests being present. The Bishop of Massachusetts was received with special honors, and made an address lasting about half an hour.

The St. Ursula Society of St. James' church has completed a task on which it has been for some time engaged, in endowing what will be known as the St. Ursula

Cot, in the babies' ward of the Post-Graduate Hospital.

St. Ignatius' church, the Rev. Father Ritchie, rector, will have very instructive courses of sermons on special subjects during Lent. On Sunday evenings the subjects will be: March 6th, Priestcraft; March 13th, Pharisaism; March 20th, Sentimentalism; March 27th, Superstition; April 3rd, Idolatry; April 10th, Bigotry. On Wednesday evenings lectures will be delivered on: March 9th, The First Church; March 16th, The Catholic Church; March 23rd, The Eastern Church; March 30th, The Roman Church; April 6th, The English Church; April 13th, The American Church. Addresses on the Gospel of St. Matthew will be given daily at 5 P. M., and instructions on The Gradual Psalms, Friday evenings.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., will give a special course of addresses on Wednesday afternoons during Lent, on "The Principles of the Doctrine of Christ."

The Church Club held a meeting at Clark's, on the evening of Feb. 24th, and discussed "Sunday schools; their Defects and Possibilities." The speakers were the Rev. Dr. Kimber, the Rev. Messrs. Henkell, Acworth, Johnson, and Acheson, Messrs. R. Fulton Cutting, Robert G. Barton, John McDonald, Herbert B. Turner, and others. A resolution was adopted that a committee of five be appointed upon the subject of Sunday school teaching, to collect information, and receive suggestions, and to prepare a report to be printed for the help of Sunday school superintendents and teachers.

On Sexagesima Sunday it was announced to the congregation of the church of the Holy Trinity, Harlem, that the Rev. Chas. DeWitt Bridgman, D.D., had decided to accept the rectorship of the parish, to which he was elected Jan. 4th, last. The announcement was received with manifestations of gratification. It will be remembered that the Rev. Dr. Bridgman held formerly a prominent Baptist pastorate in New York, and has recently taken deacon's orders in the Church. His formal entrance upon the rectorship, now accepted, will necessarily be delayed until he has been ordained to the priesthood, which cannot be until June 4th. In the meantime, he will conduct the services, and will be aided in priestly functions by the Rev. C. C. Tiffany, D. D., rector *emeritus* of Zion church. After the announcement on Sexagesima Sunday of the new rector's acceptance, the Rev. Dr. Tiffany read a financial statement to the congregation, which showed that within the past three months the indebtedness had been reduced by $8,500, leaving it $202,000. The current expenses, including interest on the mortgage, were $21,500 for the past year, while the revenue from pew rentals amounted to $13,000, leaving $8,500 to be raised by systematic gifts and offerings. The possible pew rentals would be at best $19,000. The choice of Dr. Bridgman as rector immediately resulted in an increase of rentals, which will probably be still further increased by his acceptance. Special effort is to be made at Easter to raise $15,000, of which $5,000 is to be used for current expenses, and the remainder as a payment on account of the principal of the debt. The vestry have agreed to make their united subscriptions at least 20 per cent. of any amount raised toward the $15,000. It would therefore appear than this church will turn the tide successfully, and begin to go forward again.

ANNANDALE.—A course of Lenten preachers has been arranged by a committee of the students at St. Stephen's College. Among those to give sermons are Bishop Doane, of Albany, Bishop Talbot, of Wyoming and Idaho, the Rev. Drs. S. D. McConnell, of Philadelphia, Geo. J. Magill, of Newport, R. I., and C. C. Tiffany, of New York.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

The Rev. C. M. Pullen and the Rev. I. C. Fortin spent four days, beginning with Feb. 22nd, in the field occupied by John Caldwell, lay-reader, being Goose Creek, Long Branch, Sun Rise, and Harris. Both Sacraments were administered at most of the places, and sermons preached to thankful congregations at every point. The Rev. A. J. Graham and the Rev. Geo. H. Mueller conducted a week's Mission at Anoka, beginning Feb. 22nd, the Rev. Jno. H. White closing the same on Sunday, the 28th.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

The Bishop of Michigan left with his family for Pass Christian, Miss., on Monday, Feb. 29th. He proposes to be in Detroit by March 28th, and to begin the spring visitations on April 2nd.

A class of 26 was confirmed in St. Peter's, Detroit, on Quinquagesima Sunday.

Under a resolution passed at the recent session of the Detroit Sunday School Institute, the Bishop has appointed a committee to arrange a short list of books recommended for the home study of the Sunday school teachers, and also to propose at the close of the current year, for the due examining in this course of such teachers as may present themselves, a formal certificate of the Institute to be given those receiving favorable report. The committee is composed of six clergymen, two laymen, and four women.

A circular letter, signed by most of the Detroit clergy, has recently been sent to each of the 23 undertakers in the city, calling their attention to (1) the great desirability of an early conference with the clergyman whenever a family in affliction leaves the undertaker to arrange for a burial, and the Church's service is desired; (2) the rubrical requirement that earth shall be cast upon the body at the committal, and that the Prayer Book permits no substitute for the earth; (3) the desire that the clergy generally feel that so far as practicable they may not be called on to conduct funerals on Sunday.

A choir of 18 young men and women vested, appeared for the first time in St. Paul's church, Brighton, on Feb. 28th. At this point, as well as at Howell and Hamburgh, under the care of the Rev. Mr. Stonex, there are many signs of Church growth.

The building of a handsome rectory for St. Peter's parish, Detroit, will be begun April 1st. It will be of brick, with stone trimmings, and is to cost about $3,500.

St. Peter's parish has undertaken the work of the mission of the Good Shepherd, Detroit, which has been closed for a number of months. The Sunday school was opened on Feb. 21st, and through Lent the Rev. Mr. Arnold will hold an evening service on Tuesdays and Thursdays.

A musical festival in aid of St. Peter's parish, was given in the Detroit Rink on the evening of Thursday, Feb. 25th. Besides 250 singers, drawn from various city choirs and from All Saints' choir, Windsor, there was much local talent of a diversified kind. The music given was of a high order. The audience numbered about 800.

Some important meetings of the vestry of Christ church, Adrian, have recently been held, and it is hoped that ere long the building of a new stone church will be undertaken.

Christ church mission, East Tawas, hopes to begin its building operations in the spring.

The Rev. S. Roosevelt, of Big Rapids, Western Michigan, has accepted a call to the rectorship of Christ church, Owosso.

The Rev. E. Wetherbee, of Dyersville, Iowa, has accepted a call to Christ church, Stockbridge, and the parish at Henrietta, entering on his duties probably about Mid-Lent.

A Quiet Day for women is to be conducted at Christ church, Detroit, on Wednesday, March 19th, by the Rev. F. Huntington, O. H. C.

A cheering piece of news is the intelligence that the Saginaw hospital has been transferred to the Church and diocese of Michigan, making a most notable addition to the diocesan institutions. The property is very advantageously situated in the city of Saginaw, in a section where real estate is rapidly appreciating in value. As it stands the hospital is worth $40,000, or more, is in good order, and at present can accommodate 35 patients. It comes to the Church with a fund also of $13,500 toward a permanent endowment, and an earnest effort is to be at once made throughout the diocese to increase this fund by $15,000 additional. A training-school for nurses will be conducted in connection with the hospital, and the diocese and Church at large are to be congratulated on the splendid results attendant upon the courage and faith and tireless efforts of the rector of St. John's, Saginaw, the Rev. Dr. Babbitt, without whose influence the Church could hardly have been called to administer this noble charity.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

The Convocation of New Brunswick met in Christ church, Elizabeth, on Tuesday, Feb. 23d. Morning prayer having been said at 9 o'clock, the Bishop celebrated the Holy Communion assisted by Dean Baker, Mr. E. P. Miller being epistoller and Dr. R. T. Roche, gospeller. The sermon was preached by the Rev. A. J. Miller of Asbury Park. After divine service, a large number of the clergy and laity from the parishes and missions of the seven counties, which by canon form the missionary board, answered to their names. Reports of the Executive Committee, of the dean, and of the treasurer, were read, showing an unusually prosperous condition of the several missions, while the treasurer reported a larger balance in hand than usual. The appropriations made by the executive committee for the coming quarter were approved, and several reports were made of the mission work done since the last meeting, by several of the clergy and laymen. The convocation then adjourned for lunch in the parish house, which had been bountifully supplied by the ladies of the parish. At the afternoon session an animated discussion took place on the subject proposed at the last meeting, viz: "The Inerrancy of the Holy Scriptures," in which the Rev. Messrs. McAllister, Glazebrook, Smith, E. P. Miller, and Dr. Franklin took part. At 8 P. M. Evening prayer was sung by the rector and his admirable choir, and addresses on mission work at home and abroad were made by the Bishop, Dean Baker, and secretary Miller.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

BISHOP'S APPOINTMENTS.

MARCH.

13. Georgetown. 20. Delaware City.
27. A. M., New Castle; Wilmington: P. M., St. Matthew's; evening, St. Michael's.

APRIL.

3. A. M., Claymont; evening, Trinity, Wilmington.
8. Seaford. 10. Dover and Camden.
12. Holy Trinity (Old Swedes'), Wilmington.
17. Brandywine, Hundred: P.M., Calvary; evening, Grace.
24. Wilmington: St. Andrew's; evening, Calvary.
25. Bridgeville.

MAY.

1. A. M., Christ, Christiana Hundred; P. M., St. John's, Wilmington; evening, Newark.
5. Milford. 6. Milton.
8. A.M., St. Andrew's, Ellis Grove; P.M., St. Mark's, Little Creek; evening, Delmar.
10. Marshallton. 11. Millsboro.
12. Trinity, Long Neck.
13. St. George's, Indian River.
15. A. M., St. John's, Greenville; P. M., Phillip's School House: evening, Laurel.
17. Highlands. 19. Lewes.
22. A. M., Stanton; evening, Newport.
27. A. M., Middletown; P. M., Clayton; evening, Smyrna.

The second annual meeting of the Junior Auxiliary of the diocese was held in St. Andrew's church, Wilmington, on Saturday, Feb. 20th. Members of the various parochial branches, to the number of over 600, were present, showing the strength of the missionary working power in the diocese. Reports were read by the president, Mrs. P. B. Lightner, and Miss Reba Holcomb, secretary and treasurer of the diocesan branch, also by officers of the different parochial branches. The Bishop presided at the meeting, and welcomed the children with words of encouragement and counsel. The Rev. Dr. Langford, of New York, addressed the Auxiliary, speaking of the work in the different mission fields, and of the children's large Lenten offering of last year, and urged them to redoubled zeal for this coming Easter.

A Quiet Day for Women has been arranged for by the Bishop on March 24th, and will be conducted by the Rev. Dr. Bodine.

A Benediction service and organ recital was held in Holy Trinity (Old Swedes) church, on Feb. 16th, the Bishop officiating. The congregation have placed a handsome stained-glass window in the church, as a memorial of the Rev. Erik Bjork, the Swedish priest, under whose pastoral charge the old church was built in 1698 A. D. After caring for the congregation for 16 years, he returned to Fahlun, Sweden, and died in 1740, aged 81 years.

Through the kindness of the Bishop, the clergy of the diocese enjoyed a Quiet Day. The meditations and instructions were conducted by the Rev. Dr. Satterlee, of New York. The subject matter presented was the different phases of the life of the faithful priest: "Missionary, pastor, priest." Representatives were present from the dioceses of Pennsylvania, Easton, and Maryland.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

CINCINNATI.—The local assembly of the Brotherhood of St. Andrew have secured the services of the following clergy who will each take one week's duty in connection with the noonday Lenten services for business men at the chapel of Christ church: First week, Rev. D. W. Rhodes; second week, Bishop Vincent and others; third week, the Rev. Frank J. Mallett; fourth week, the Rev. Lewis Brown; fifth week, Rev. A. F. Blake. It was hoped that a "Quiet Day" for the clergy would have taken place on St. Matthias' day, but owing to domestic affliction the clergyman who had agreed to conduct the same could not be present. The Bishop then arranged for a pre-Lenten conference of the clergy at St. Paul's church the day before Ash Wednesday. It consisted of a celebration of Holy Communion; an address by the Bishop in which he strongly emphasized the necessity of frequent Communion. Two papers were also given on "The defects and necessary excellences of the clergy," and "The best way to prepare candidates for Confirmation."

A vested choir has been introduced in the church of the Resurrection, Fernbank. The oak choir stalls were executed and supplied by Messrs. Cox, Sons, Buckley & Co., of New York.

The Church Chronicle contains the following statement of comparative growth of the Church in Cincinnati and neighborhood (Hamilton county):

	1870.	1890.
Parishes and missions	10	23
Clergy	14	23
Baptisms	158	236
Confirmations	150	185
Communicants	1,517	3,382

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

TYLER.—The Rev. Mr. Cain of St. Augustine's mission, Galveston, conducted a Mission in the city hall, commencing on Monday night, Feb. 15th, and lasting until Sunday the 21st. Each night Mr. Cain preached to a crowded house. The great opposition to the Church was shown in an effort by outsiders to disturb the services. Despite all, each night the people turned out in greater numbers and manifested by their presence and behavior the intense interest. It is worthy of notice that several preachers attended the services during the week, and on Sunday afternoon gave up their appointments and attended with their people at Christ church, at which time fifteen were baptized, of whom twelve are now being trained for Confirmation. All of them are pupils of the parochial school. The people are desirous of knowing what action the Church will take in their case. They are not slow in recognizing the superiority in the worship of the Church to everything to which they have been accustomed. While

anxious to avail themselves of the services and teachings of the Church, they hesitate to come forward on account of the uncertain attitude in which the Church stands toward them. There are vast possibilities for doing a successful work in this field if the sympathy and support of friends from without can be secured. The work is not self-supporting and cannot be for a number of years to come.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

NASHVILLE.—The Rev. Thomas F. Gailor, S. T. D., vice-chancellorof the University of the South, has just held a Mission at the church of the Advent, which has been remarkab'y successful. Beginning with a celebration of the Holy Eucharist at 7 A. M. Sexagesima,and continuing,with from three to four services and sermons daily; the attendance has constantly increased, and the interest deepened. A great many men, representing every calling in life, have been present at the services. Dr. Gailor has all the advantage of a fine presence, splendid physique, rich voice, retentive memory, and a wonderful flow of language. He evidently speaks out of his own experience, leads along the lines of his own research, and breathes out great thoughts from the depths of his own convictions. It may be confidently said, that the members of all the parishes in the city, have by this, and preceding Missions, been more closely drawn together and united in love for the Church than ever before. The Church has had a fuller hearing and more forcible presentation of her claims than has been possible here for many years, and a leaven is now at work, which by God's blessing must, in the not far distant future, result in bringing large numbers of the citizens of Nashville into that branch of the Holy Catholic Church, known now by the name of Protestant Episcopal.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

A Retreat, or Quiet Day for the clergy, was recently conducted at Grand Haven by the Rev. Dr. Riley, of Nashotah. The opening service was held on Tuesday evening, Feb. 23rd. The Bishop was obliged to leave in order to attend the funeral of an old friend at Ann Arbor. The introductory address was on the subject of "Vocation." Holy Communion was administered at 7:30 A. M. on Wednesday, and then followed during the day, addresses on the prophetic, priestly, and pastoral office of the clergyman. The addresses and meditations were veritable "showers of blessing." At noon, 14 of the clergy dined together at the Norris House, and during the meal selections were read from Gore's "Incarnation." The subject considered at the evening service, "Our Lord in the midst of the seven golden candlesticks," was inspiring and comforting. Resolutions of appreciation, signed by all the clergymen in attendance, were presented to Dr. Riley at the close of the service. Resolutions were adopted regretting the enforced separation of the Bishop from his clergy on the 17th anniversary of his consecration to the episcopal office, also expressing the hope that he might continue for many years to rule the diocese.

On Thursday, Dr. Riley conducted the Quiet Day for women in St. John's church. The subjects, as announced, were Prayer, Almsgiving, Fasting, Thanksgiving.

The Rev.W. P. Law, of Allegan, in addition to his Lenten work at home, is holding service once a month at Holland and Otsego.

The Bishop visited Trinity church, Niles, on the 5th Sunday after the Epiphany. His visit was a happy and a helpful one. The attendance at the services, both morning and evening, was large, and all present were strengthened. The Bishop's address to the newly confirmed was deeply impressive, and laden with wise counsels for their comfort and guidance in the coming days. On Monday the Bishop looked through the almost completed rectory, and expressed himself well pleased with it.

On Monday, Feb.8th, the Bishop proceeded to Cassopolis, where he preached and administered Confirmation in the evening. The Mission hall was filled, and deep was the impression the service made.

The Rev. Dr. Campbell Fair, of St.Mark's church, Grand Rapids, is about his work once more after several weeks of serious illness.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—Ash Wednesday came with a blizzard, but notwithstanding the unpropitious weather, the churches were fairly attended. There was a very large congregation of representative business men at St. Paul's mission church when the mid-day services were inaugurated. After the singing of a hymn, the Rev. H. F. Fuller, priest in charge, said the Creed, the Lord's Prayer, and the Versicles. Bishop Whitaker made a short address on Self-Examination and Repentance. On Thursday, 3rd inst,Bishop Coleman of Delaware, addressed the business men on the subject of "United Prayer," taking as his text, Gal. iv: 18. On the following day he briefly expounded Psalm xv: 5, and discoursed on "Keeping our Promises." These addresses are daily reported in the secular press, and an increasing attendance at the church is already noticed.

It was a strange Ash Wednesday in more than one of the city churches, where the Litanies and *Miserere*s of the penitential season seemed hardly in accord with both priests and people, who would gladly have sung grand *Te Deums* and offered the "sacrifice of praise and thanksgiving" for the almost unexpected and munificent legacies itemized in the will of Anna Harris Wilstach, which was probated on the morning of that day. And this good Churchwoman had been, until within a comparatively short period, a zealous member of the Baptist denomination, but her views were changed when her only surviving child and daughter entered into rest eternal. Much against her mother's wishes, this daughter, Anna Gertrude Wilstach, had identified herself with the church of the Holy Trinity, had there received Confirmation, and became at once an earnest and faithful attendant upon its services. At that time, Holy Trinity had a small chapel, where services were regularly maintained, and a flourishing Sunday school was in successful operation, which would have materially increased, but for lack of room, In 1875, shortly after the death of her daughter, Mrs. Wilstach built Holy Trinity Memorial chapel at 22nd and Spruce sts., in memory of her child. It is related that one evening, after the chapel's completion, a discouraged man was walking out Spruce st. to the Schuylkill river, with the intention of drowning himself. Attracted by the warm light of the stained glass windows,he entered the church, where he met influences that saved him from self-destruction, led him to confess his sins,and restored him to his family. It is stated that the donor of this building often said that the saving of this one man repaid her for the erection of the chapel. The estimated value of the estate is placed at about five million dollars. Of this large amount, one-fifth is to be invested, and the interest only—in the form of annuities—is to be paid to sundry relatives and friends; upon their decease, the principal is to be divided among certain specified institutions. For the endowment of Holy Trinity Memorial chapel $150,000 is bequeathed, which amount is materially increased by codicils to the will, wherein is also bequeathed one-fourth of the residuary estate, estimated as being over one million dollars. The trust fund is left in the hands of the Girard Trust Co. The Sunday schools of the chapel are to receive $5,000. To the parish association of Holy Trinity church is left $1,000,and to the "poor fund" of the same, $5,000. To St. Simeon's Memorial church, $10,000 is bequeathed, which will more than extinguish the principal of the ground rent, the only existing incumbrance to the consecration of that church. To the trustees of the P. E. City Mission, $12,000 to erect at Chestnut Hill, a cottage (similar to those already there), for the "consumptives." In a codicil, one-sixth of one-fourth of her residuary estate, is bequeathed for the same purpose; besides these, $1,000 is left to the "Home for Consumptives", which is also under the care of the P. E. City Mission; and in another codicil one-fourth of the sum set aside for annuities is to go, on the decease of the parties, to the same purpose. The Episcopal Hospital receives the specified sum of $10,000; in addition, by the two codicils named above, like amounts of the annuities and residuary estate; the Home of the Merciful Saviour for crippled children, $10,000; the Church Home for children, $5,000; the Church Dispensary of Southwark, St. Christopher's Hospital for children,and the Industrial Home for girls,each $1,000. She remembers her former religious connection by the sum of $5,000, bequeathed to the Baptist Home for Women, and $1,000 to the poor fund of the "old Spruce st. Baptist church." To non-sectarian institutions of benevolence, etc., she is exceedingly liberal, notably to the "Home Missionary Society," the specific sum of $10,000, and provision is made for a trust fund which is to yield an annual income of $11,400. One fortieth, and one twenty-fourth part of her entire estate is to go to the Howard Hospital for Incurables, "to aid in the extension of its scheme of benevolence." Several other hospitals and homes receive $10,000 and $5,000 each. One of Munkacsy's pictures,valued at "150,000, "The last night of the condemned," is in the Wilstach Gallery, and it,with the entire collection, is bequeathed to the city of Philadelphia, together with one-fourth of the residuary estate, to found a Free Art Gallery, and to be controlled by the commissioners of Fairmont Park. It is thought by some that when Holy Trinity memorial chapel will receive its immense bequest, it will become a noted centre for missionary operations.

At St. Mark's church, the Rev. Dr. Mortimer,rector,the following topics will be considered during Lent: Sunday mornings, by the rector, "The Christian struggle;" afternoons, also by the rector, "Instructions on the Holy Eucharist;" at the night service, by the Rev. W.W. Rutherford, "Our Lord's Temptations." Wednesdays at 5 P. M., by the Rev. F. D. Lobdell, "The legacies of Jesus;" Thursdays at 9:30 A.M., by the Rev. G. L. Wallis, "The Jewish sacrifices," and at 8 P. M., by the rector, "The characters of the actors in the Passion;" Fridays at 5 P.M., by the rector, "Some aspects of the Cross." The services on Sunday and Thursday nights will be sung by a choir of men's voices. On Thursday evening, 3rd inst,, a volunteer choir of 30 men sung Gounod's "*O Salutaris*," which was finely rendered. The subject of the address was "Judas Iscariot."

On Sunday evenings during Len at the memorial church of the Holy Comforter,the Rev. Stewart Stone, rector, there will be special sermons by the following clergymen: 1st Sunday, the rector; 2nd, Rev. Father Huntington; 3rd, Rev. Dr. J. Lewis Parks; 4th, or mid-Lent, Rev.J.M.Davenport; Passion Sunday, Rev. G. H. Kinsolving; Palm Sunday, Rev.A.B.Conger. Every Tuesday after Evensong there will be a meditation on the Lord's Prayer; every Wednesday night, except Ash Wednesday, an address on "The characters in the Passion;" on Thursdays after Evensong, a reading upon the Holy Eucharist, and on Friday nights a course of sermons on "The preaching of Jesus."

At the church of the Annunciation, the Rev. N. F. Robinson, rector, in addition to the daily Celebration at 8 A. M., there will be also an early Celebration on Thursdays at 7 A.M., and daily Evensong at 5 P.M. The subjects of the special Lenten instructions on Sunday evenings will be: "Six solemn warnings to Christians;" on Wednesday evenings, "Our Lord's temptations in the wilderness:" on Fridays after Evensong, "The five sorrowful mysteries."

At St. Andrew's, West Phila., the Rev. W. Herbert Assheton, rector, there will be daily service. Subjects of lectures: Mondays, "Home Influence;" Tuesdays, "In the world but not of the world;" Wednesdays, "Mosaics of Church History;" Thursdays, "Sins of omission;" Fridays, "In the strength of the Lord."

At Christ church, the Rev. Dr. C. Ellis Stevens, rector, the Lenten services are announced to be on Mondays, at Evensong, lectures on Confirmation; Tuesdays, as stated in our issue of Feb. 27th, short addresses to business men; Wednesdays, Litany and readings by the assistant minister; Thursdays, Evensong and special preaching by the Rev. Messrs.S. E. Snively,M.D., F. M. Taitt, J. R. Moses, A. J. Arnold,and R. B. Shepherd; Fridays, Litany and addresses on the Prayer Book; Saturdays, Vesper service and readings by the assistant minister; on Sunday evenings there will be a special series of sermons by the rector on "Practical problems of life."

A week of special services, commencing March 7th, is announced at the church of the Covenant, the Rev. J. J. Joyce Moore, rector, and the designated preachers are the Rev. G. H. Kinsolving, the Rev. Drs. W. F. Watkins, Sidney Corbett, W. N. McVickar, and the Rev. J. N. Blanchard.

The vested choir of 40 voices at St. Philip's church, West Phila., will sing Sir John Stainer's sacred meditation, "The Crucifixion," on April 6th and 13th.

The church of the Nativity has arranged for special evening preachers during Lent, viz: Ash Wednesday, March 2nd, the Rev. Peregrine Wroth; 1st Sunday in Lent, the Rev. Wm. Kirkus, LL. B.; 2nd Sunday in Lent, the Rev. T. A. Tidball, D. D.; 3rd Sunday in Lent, the Rev. E. Walpole Warren; 4th Sunday in Lent, Rt. Rev. W. F. Adams, D. C. L., Bishop of Easton; Passion Sunday, the Rev. Wm. Herbert Assheton; Palm Sunday, the Rev. Geo. H. Kinsolving. Subjects treated at various services are: Mondays, "Our Sins;" Tuesdays, "Our Religion;" Wednesdays, 10 a.m.,"Our Great Example," Wednesdays, 7:45 p. m., "Our Chains;" Thursdays, "Our Lord's Titles;" Fridays, 10 a. m., "Our Spiritual Life," Fridays, 7:45 p. m , "Our Christian Progress;" Saturdays, "Our Attitude to the Cross."

At Evensong of the feast of St. Matthias, Bishop Whitaker visited St. Elizabeth's church, the Rev. William W. Webb, rector, where he administered the rite of Confirmation to a class of 41 candidates,—14 adults and 27 children; 17 males and 24 females. This makes a total of 83 since the recent organization of the parish. There are various parish agencies in successful operation, among which may be named a chapter of the Brotherhood of St. Andrew, St. Elizabeth's Guild, St. Agnes' Guild, Boys' Guild, the Girls' Friendly Society, and the Saturday Industrial School. This is one of the few parishes where the Holy Eucharist is offered daily. There are 250 sittings in the chapel, which occupies the upper story of the parish building, formally opened by the Bishop two years ago, and now this building is far too small for the work, necessitating an addition in the near future, as soon as the means are provided for its erection.

About 12,000 Lenten missionary boxes have been distributed among the Sunday schools of the diocese. Mr. Geo. C. Thomas, at the request of the Sunday School Association of the diocese, has published his paper on "Practical methods in Sunday school work."

MEDIA.—In August, 1857, a deed for the lot, containing 20,000 square feet, on which Christ church is erected, was made to that corporation by H. Jones Brooke, now deceased, the price being $100. In some unaccountable manner, the document was lost or mislaid, until within a few days past, when it was discovered in the safe of Brooke & Pugh, grain merchants, of Philadelphia. It was both scorched and water-stained, and had been evidently in one of the safes of the firm during the great fire of years ago. Having been identified as the long-lost deed, it was placed on record at Media, the county seat, Feb. 23d.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

BOSTON.—The preachers during Lent at the noon services in St. Paul's church are: Mondays, (for men only) the Bishop; Tuesdays, the Rev. W. Lawrence, D. D.; Wednesdays, the Rev. J. W. Hyde; Thursdays, the rector, the Rev. John S. Lindsay, D.D.; Fridays, the Rev. Edw. Abbott, D.D.; Saturdays, the Rev. Charles J. Ketchum.

The Bishop has been elected a member of the New England Historic Genealogical Society. A very interesting address was lately delivered by the Rev. S. Stanley Searing, in Sleeper Hall, on "The Deaf and Dumb and their language."

Mr. Robert Hickey Woods, until recently of Toynbee Hall, London, has been put in charge of the Andover House, which is an enterprise fashioned after the one in London. The Rev. John A. Bevington is associated with him.

At the missionary service Sunday evening, Feb. 28th, in Trinity church, the first address was made by the Rev. S. K. Storrs, on Diocesan Missions. He cited the great work carried on by St. James, Fall River, with its 1,000 communicants, and the need of $3,000 which is absolutely required. Reference was likewise made to the work in the western part of the diocese, and the opportunity there opening out before the Church. Bishop Talbot, of Wyoming, followed upon Domestic Missions, and referred to his own field of labor, where four years ago, there were but four clergymen, whereas now there are 37. The Board allows him but $1,000, and during the past year his people had given $18,421 for missionary purposes. Bishop Brooks then gave an earnest address upon foreign missions. "The Christian religion," he said, "must become a greater power in the world, and this could only be accomplished by spreading the gospel in those parts where it is but little known. The first thing he would do, if he was over a parish that could not even pay for its coal, would be to take up a collection for foreign missions." And the wonder of the next five years would the bringing of the East face to face with the West.

LYNN.—There are eight chapters of St. Stephen's Guild in the parish of St. Stephen's, which lately made their reports at a meeting of the parishioners when the rector delivered an appropriate address and congratulated the parish upon the systematic manner in which the work was carried on. St Augustine's Chapter has sent out money and boxes of goods to various parts of the country. The Dorcas Chapter has a fund of $1,000 and takes charge of the industrial school. St. Mary's Chapter superintends the charge of the vestments for clergy and choristers, and has charge of the flowers for the altar. St. Cecilia's Chapter is in charge of the choir; St Luke's Chapter attends to the calls upon sick and needy, and distributes flowers at the hospital and sick rooms. St. Monica's Chapter furnishes altar linen and vestments for mission stations. St. Agnes' Chapter is carrying on a good work among the girls of the community, and St. Stephen's Chapter does the same for the young men—the last two are known as the Girls' Friendly Society, and the Brotherhood of St. Andrew, and are branches of these well-known organizations. The Sunday school has a fund of $1,000.

CAMBRIDGE.—Ground has been broken for the erection of a place of worship for the recently organized St. Bartholomew's church. This work was begun by the Rev. Dr. Gushee, rector of St. Philip's church, Easter week, 1888, and known as St. Philip's mission. It was later called St. Bartholomew's mission, John i: 45. "Philip findeth Nathaniel," (Bartholomew). At first a store was fitted up for a chapel. The mission since September, 1889, has been under the charge of the Rev. David G. Hoskins, D. D., to whom its later developments are due.

NORTH ADAMS.—The Bishop visited St. John's parish, Feb. 29th, and held a service of Benediction of the enlarged portion of the church, and of the many gifts presented to it. Several clergymen assisted in the service. The rite of Confirmation was also administered to a class of 36 candidates. The addition to the church is due to the generosity of Mrs. Hiram Sibley, of Rochester, N. Y., who was the donor of the land and building of the original edifice 23 years ago. The services opened with the processional hymn by the vested choir and then the Bishop blessed the white marble font presented by the children of St John's parish. The benediction of the litany desk, presented by Mrs. Harvey Perkins in memory of Mrs. Fletcher Harper, followed. The lectern is given by Wm. H. and Maria D. Gaylord, in memory of five children. The pulpit is the gift of an old friend of the church, now deceased. The processional cross was presented by Mrs. Frank S. Richardson in memory of a sister. The altar and reredos were given by Mrs. Hiram Sibley in memory of her three grandchildren. It is of great beauty, constructed chiefly of onyx. The beautiful chancel window is the gift of Mrs. James S. Watson in memory of her daughter. After blessing the various gifts, the Bishop preached an eloquent sermon. The details of the chancel, including the pulpit, rood screen, and lectern were executed under the direction of the rector, the Rev. John C. Tebbetts, and the harmony of design is very pleasing.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—A public meeting was recently held, under auspices of the Church Temperance Society, to protest against the excise bill now being forced through the Legislature by the liquor dealers of the State. Representatives of all denominations were present, and united action was taken looking to an influential pressure upon the Legislature in the interests of temperance. Among those taking part in the meeting were the Rev. Dr. Reese F. Alsop, the Rev. Messrs. Tighe, Williams, and other Churchmen.

The vestry of St. Luke's church passed strongly-worded complimentary resolutions on accepting the resignation of the Rev. Dr. Edward A. Bradley, who goes after Easter to St. Agnes' chapel, New York.

On the morning of Sexagesima Sunday, the Rev. Joshua Kimber, associate secretary of the Board of Missions, preached a special sermon in St. Peter's church, on "Love, the incentive to missions." During Lent on Sunday and Wednesday evenings, the rector, the Rev. Lindsay Parker, will preach a series of sermons entitled "Pulpit and pew." The first of the series was preached on the evening of Ash Wednesday, on the theme, "Why go to church?" On Monday evening, Feb. 29th, selections from "The Creation" were rendered by the parish choir, augmented by special singers for the occasion. Admission was by card only, and tickets were given freely to all who applied.

On Sexagesima Sunday, a missionary service was held at St. Paul's church, the Rev. John D. Skene, rector. An address was made by the Rev. S. C. Partridge, of the China mission.

A special service, under the auspices of the Brotherhood of St. Andrew, was held at Christ church, the Rev. Arthur B. Kinsolving, rector, on the evening of Sexagesima Sunday. An address was made by Mr. Lewis H. Redner, of Philadelphia.

The Rev. Dr. Bodine, ex-president of Kenyon College, and acting as one of the general missioners of the Church Parochial Mission Society, has just completed a very successful Mission at the church of the Reformation, the Rev. Dr. John G. Bacchus, rector.

JAMAICA.—The vestry of Grace church (which is one of the few remaining colonial parishes) has requested the Rev. Edwin B Rice, who lately resigned the rectorship on account of ill health, to continue in charge until May 10th, in order to complete the 10th year of his ministry here.

LONG ISLAND CITY.—The Lenten addresses on the successive Friday evenings, in St. John's church, will be given by the Rev. E. D. Cooper, D. D., the Rev. G. M. Thompson, Bishop Littlejohn, the Rev. Messrs. C. A. Bunn, M. D., E. H. VanWinkle, Newton Perkins, E. H. Krans, LL. D., F. DeZeng.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

The Pre-Lenten meeting of the Lichfield Archdeaconry was held in Trinity church, Torrington, on Tuesday and Wednesday, Feb. 23 and 24. After dinner at the rectory, the usual business of the archdeaconry was transacted, and arrangements made for the coming year. It was voted that the Sunday schools of the archdeaconry sustain a scholar in the foreign field for another year, and that each of the rectors be asked for an amount equal to 5 cents *per capita* from their schools, the basis of the apportionments to be the last report to the convention. The treasurer of the fund, the Rev. Mr. Bielby, reported $41 on hand. The usual literary exercises were dispensed with, and the clergy had a Quiet Day with the Bishop. At 5:30 the meeting adjourned to the church, the archdeacon read the devotional exercises and the Bishop lectured. After tea, a public service was held in the church, the Bishop preaching, and also addressing a class of 16, presented for Confirmation by the rector of the parish. On Wednesday morning at 7:30, early Communion was celebrated by the Bishop, assisted by the archdeacon and the rector of the parish. At 9:30 the Bishop again met the clergy in the church, and in his lecture said many helpful things to them. The two days were most profitable to all. After this meeting the remainder of the business of the session was transacted, and the archdeaconry adjourned to meet in All Saints', New Milford, next May.

On Thursday, Feb. 25th, the Bishop reopened St. Peter's church, Plymouth, which had been closed for about four months. The sermon was preached by the Bishop, who also celebrated the Holy Communion, being assisted by the archdeacon and the rector of the parish, the Rev. W. E. Hooker. The collection taken is to be used in placing in the church a suitable memorial of the Rev. William Watson, for many years rector of the parish. The present church building was erected in 1796. Since its construction it has been changed but little until now it has been thoroughly renovated; its general features have been changed as little as possible. New seats have been placed in the church, the organ moved to the end of the gallery and the manual placed near the chancel below. A new lectern, a new pulpit, and a new chancel rail, have been put in, besides many other changes. The expense of the renovation will probably be some $1,200, which is borne by Mr. John Tousy, of New York, a former resident of Plymouth. The lectern is a memorial gift from Mr. A. B. Curtis, of Plymouth, and the chancel rail was given by the rector. The people of Plymouth are to be congratulated on their good fortune. The parish was originally much larger than at present, but it is still vigorous, notwithstanding within its former limits the newer and larger parish of Trinity, Thomaston, has grown up.

The Berkeley Divinity School receives, under the will of Mrs. Perry, of Southport, $12,000; this, with another large personal gift from a friend, to the Bishop, places the school on a permanent and satisfactory basis. The school now has one of the largest theological libraries in New England, an able faculty, and a good endowment. It is centrally located in the diocese, has substantial buildings, a very beautiful chapel, a history to look back to, and a noble future before it. Not designed for other than a diocesan institution, yet its students come from all quarters, and are to-day to be found in almost every diocese in our country.

NAUGATUCK.—This parish, under the Rev. Jacob Elsworth, is rapidly coming to the front. The present rector, during the two years he has been stationed there, has been doing a good work. Parish debts have been reduced, improvements made, salaries increased, and rumor says much more is contemplated in the near future.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

A majority of the bishops and standing committees have consented to the election of an assistant-bishop for the diocese, the vote at last accounts being 45 bishops and 28 committees consenting. Fifteen committes have not been heard from.

The Bishop has been called to the East to attend the funeral of his sister.

On the Feast of St. Matthias, Feb. 24th, there departed this life Mr. Robert P. Johnston, sometime a vestryman and junior warden of St. Paul's pro-cathedral, but for the last ten years a vestryman and the treasurer of Trinity parish, St. Louis, in the 64th year of his age. Mr. Robert P. Johnston was a layman who did all his duty unflinchingly and with loving faithfulness, and he was an element of strength and encouragement in the two parishes above mentioned. He was always in his place, and was wise in counsel and earnest and prompt in action. The funeral service was held at St. Paul's pro-cathedral, on Friday, Feb. 26, at 10 a. m., with a Requiem Celebration, the Rev. E. A. Larrabee, formerly rector, and Archdeacon Taylor, the present rector of St. Paul's, officiating.

QUINCY.

ALEXANDER BURGESS, D. D., LL.D., Bishop.

GALESBURG.—Grace church was filled to its utmost capacity on the evening of Feb. 18th, for the service of Benediction of the new organ, a beautiful instrument of two manuals, 17 stops, cased in oak, with richly decorated front, built by Pilcher's Sons, of Louisville, Ky. The service was most impressive; Evensong was said, accompanied by the old cabinet organ, to the end of the second lesson; then followed the service of Benediction, said by the rector in the unavoidable absence of the Bishop of the diocese. Then the rector seated himself at the new organ, and the large congregation arose and joined in singing "All hail the power of Jesus' name," to the rector's organ accompaniment; after this followed a brief programme by local organists and singers; one feature of the service was the presence of the members of the new vested choir, who are to enter upon their duties on Easter Day. They were not vested on this occasion, their vestments not being ready for them, and this was their only appearance in public until Easter. They sung the service from the Creed (service in D, from "Clergy and Choir") and Woodward's "The radiant morn hath passed away," during the gathering of the offerings. This parish has been taking several strides forward in the past year, under the rectorship of the Rev. Charles R. Hodge. A choir room has been built, also an organ chamber, the organ placed in the church, various branches of Church work organized, and an enthusiasm for the Church aroused which will doubtless lead to good results in the future.

INDIANA.

DAVID B. KNICKERBACKER, D. D., Bishop.

The Bishop's birthday occurs on St. Matthias's Day, Feb. 24th. He had arranged for a quiet celebration of the Holy Communion at the Cathedral, and was pleased to find a good congregation present, about thirty, to receive with him. The offerings, $90, were from the Sunday school guilds and members of the congregation, for the Church Home Fund. Then through the thoughtfulness of the corresponding secretary of the Church Home, the morning's mail brought loving greetings from all over the diocese, and generous offerings for the Church Home Fund, to the amount of $466.31.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

SYRACUSE.—In the class confirmed at Grace church of the evening of St. Matthias' Day was Mr. William Herbert Hawken, who, until a few weeks ago was pastor of the Methodist church, at Fayetteville, N.Y., and who has now entered St. Andrew's Divinity School, Syracuse, to prepare for our ministry.

The Living Church.

Chicago, Saturday, March 12, 1892.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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WE are sometimes assured that if the great body of Churchmen would only be content with the Apostolical Succession as a fact, and would not insist upon it as a doctrine or a necessity; if they would allow that other ordinations are as good as those performed by bishops, if they would give up exclusive pretensions, etc., a great hindrance to the progress of the Church would be removed, and she would commend herself much more to the great Protestant world around her. The fact is, however, that there is a Church which corresponds exactly to this ideal. It claims to have the Apostolical Succession as a "fact" but does not insist upon it as a "doctrine," and is far from pressing it as furnishing a ministry of exclusive validity or as possessing any grace of orders which other ministries do not have; and yet, strange as it may seem, this attitude, liberal and conciliatory as it is, does not seem to have led to any very rapid or noticeable progress; and if it has commended her to the "Protestant world," it does not draw that world into her fold to any remarkable extent. In fact, the chief organ of the Church in question expresses from time to time a sort of pained surprise that when Presbyterian, Baptist, or Methodist ministers grow discontented with their position and show leanings toward Episcopacy, they do not seek a Communion where they might enjoy that decent and historical form of government without repudiating their former ministry; but, as a general thing, they go on to that Church at the door of which they must lay down all claims to office, and, as simple laymen, submit to the humiliation of a new ordination. May it not be that, as men endowed with the use of reason, such persons have concluded that if Episcopacy can give them nothing they do not already possess, they might as well have remained in their old relations? And may it not be, after all, *that* Episcopacy which does have something to impart which cannot otherwise be obtained, which has a real attractive power?

THE HIGHER CRITICISM.

III.

The question of the treatment of the form of the Old Testament is not merely a literary question, it is one that touches its authority and the personal faith of multitudes in the Church. For if several books or parts of books, instead of resting on the personal inspiration of their well-known authors as witnessed to by the uniform testimony of the Jewish and Christian Church, are written by unknown writers or are mere compilations, *disjecta membra*, gathered by no body knows whom from no body knows where, what divine inspiration can they claim or what authority can they exert? So, at least, it would appear to the great mass of believers. On this theory of the constitution of the Old Testament, it would be hard for an earnest soul to hold on to it as a sure basis for his belief, and very easy for a careless man to rid himself of all obligation to submit himself to its teachings.

It is this view of the matter that has awakened so much uneasiness and apprehension. It may be well, therefore, to remember that this dismemberment of the books of the Old Testament, this hypothesis of various documents, these plans of compilation, this assignment of different portions to various unknown authors, these omissions and emendations of the text to suit preconceived theories, these processes by which the record was built up, these suppositions by which one portion is regarded as fact and another pronounced to be fancy, are the mere arbitrary dicta of the individual critic and rest upon his own personal reading and interpretation of indications which he alone can see. And further, when we witness how discordant these conclusions are, we may well possess our souls in patience until the various critics can agree upon some one well-defined and settled interpretation. In the meantime, we will content ourselves with the old traditional theory of the Church and not be carried away by this license of opinion which is but opinion after all, and that the opinion of each independent critic.

Nor need the ordinary reader be over-awed or driven from his old moorings by the *linguistic* argument with which he feels himself, from his ignorance, unfitted to cope. He knows nothing of Hebrew or of the variations of style, and when the critic speaks as it were *ex cathedra*, and parcels out the various books or parts of books according to difference of words or style, unable to appreciate or weigh the conclusions arrived at, the unlearned reader is put at a disadvantage, and feels called upon to submit himself to opinions so confidently put forth, although he does so with uneasiness and sorrowful apprehension. Now it is well-known how difficult it is to decide upon the authorship of a composition in English simply on the ground of style or language. A given author so often varies his style, and if he essays different forms of composition, if he writes philosophy or history or poetry or a scientific treatise, how naturally his style and language must change. But when a Western critic attempts to decide the question of authorship, etc., of an ancient and oriental writing on linguistic grounds, the chances of mistakes in his conclusions are incalculably increased. From some experience in this line of study, we are inclined to think that there is no Western scholar who can know much, if anything, of the subtle spirit and essence of the style of an Eastern author. Moses, or Ezra, or Isaiah might possibly have been competent to go into the mysteries of this matter with some hope of success. At any rate their familiarity with the language and with the methods of oriental thought and expression, might have put them in a position to know what they were writing about.

But to suppose that any Western critic, with what knowledge of Hebrew he has managed to acquire from the outside, is capable, on linguistic grounds, of carving and cutting up the Old Testament, assigning this portion to one age or another, and that to another, relying simply upon his own fallible and partial judgment, appears to be the height of conceit and arrogance.

The results of the "higher criticism," based on linguistic grounds, thus far are not such as to command the assent of men of sober thought and sound common sense. Somehow or other we are conscious that this line of argument is very far from convincing, and that its conclusions lack the element of trustworthiness. We are of the opinion that the traditional view of the Hebrew Scriptures will not be greatly disturbed by this shadowy argument which is but the coinage of the individual brain.

*MR. GORE AND THE KENOSIS.**

One of the most noteworthy books of the past year is the Bampton Lectures for 1891, delivered by the principal of Pusey House, Oxford, and having for its title "The Incarnation of the Son of God." Mr. Gore is a very suggestive writer, and rarely fails to be interesting. He has not failed to be so in his Bampton Lectures. He writes in a reverent spirit, with evident desire to be loyal to the Faith once delivered

This volume was looked for with special interest because it was understood that Mr. Gore would take advantage of the opportunity to explain his view on the subject of our Lord's limitation in knowledge, or, as he is not afraid to term it, His ignorance.

Our readers will recall the fact that this subject was broached by our author in his paper on "The Holy Spirit and Inspiration," one of a series of essays by different writers published in 1889, under the title, "Lux Mundi." In that paper Mr. Gore objected to the practice of summarily closing questions concerning the authorship of the Pentateuch, the historical nature of the story of Jonah, and other like matters, by an appeal to the alleged testimony of Christ. His argument was that our Lord did not intend to convey instruction to his hearers on critical and literary questions at all, but that, without attempting to anticipate the development of natural knowledge, He put Himself under the same limitations of historical knowledge which His contemporaries and listeners were under. In short, as a matter of exegesis, Mr. Gore claimed that there is nothing in our Lord's allusions to the Old Testament which is equivalent to a dogmatic declaration upon the questions now raised by the "higher criticism," or which precludes the boldest inquiry into such matters on the part of those who would be loyal to Him as the Son of God.

This position proved to be very alarming to many conservative Churchmen; the more so, because of the position occupied by Mr. Gore as head of Pusey House, Oxford, a supposed centre of all that is loyal to the traditional faith of the Church. It was maintained by the late Canon Liddon and others that our Lord had committed Himself to express statements and necessary implications concerning points at issue. But what alarmed them most was, not the mere question of exegesis so much as certain incidental passages in Mr. Gore's paper in which he apparently took the

* The Incarnation of the Son of God. Bampton Lectures for 1891. By Charles Gore, M. A., Principal of Pusey House. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co.

ground that our Lord became actually ignorant by virtue of the Incarnation so as not to be able to settle such questions had He desired to do so. Unfortunately, theological accuracy is not an invariable characteristic of our author's style, and it was feared that he was committing himself to a denial of our Lord's infallibility. Mr. Gore soon issued an express repudiation of this inference, but was unable to relieve the anxiety of his friends, and of conservative Churchmen in general.

The true significance of any theological theory can be seen only when its relation to the Catholic Faith in general is indicated. We think therefore that Mr. Gore has been well advised in not confining his attention to the particular issue raised. By choosing for his topic "The Incarnation of the Son of God," he has accomplished something towards putting his peculiar view into its proper setting, so as to preserve the proportion of faith and to give us the means of determining how far his theory has affected, or is likely to affect, his loyalty to the Catholic Faith in general.

We are disappointed, however, at one serious omission. We do not refer to the subject of our Lord's atoning sacrifice, which he says he passed by because of lack of space, but to that of *His Exaltation and present condition.* Surely no treatment of the self-emptying of the Son of God can be otherwise than fragmentary which omits all discussion of the effect of that self-emptying upon the permanent condition of things which ultimately issued from it. We shall return to this.

The general order of Mr. Gore's argument is as follows: In the first lecture he shows that true Christianity consists in loyalty to a Person, Jesus Christ our Lord; and that such loyalty involves a rational faith in that Person and His claims. He then proceeds to argue the supernatural character of His Person, and to display His relationship to the natural order. He discusses the distinction between and the harmony of the natural and supernatural economies in a manner which appears to us to be unusually suggestive and worth careful study. In the third lecture he marshalls the evidence for the historical reality of the Christ of the Gospel, and then shows how the contents of the Gospel were in due time formulated by the Church into exact and dogmatic statements, in order to protect the Faith against successive forms of error. He closes the fourth lecture with an analysis of the design of dogmatic decisions which is imperfect, perhaps, although suggestive. In the fifth and sixth lectures he considers the revelation of God and man in Christ, and closes the series with lectures on Christ as our Master and Example.

The interest of the reader will be centered chiefly in the sixth lecture, entitled, "Man Revealed in Christ." We cannot, in our limited space, analyze the whole argument. The principal contention is that we should take the narrative of the Gospel in its natural meaning, and build our ideas concerning the knowledge of Christ upon the facts thus ascertained, instead of wresting the language of Scripture so as to twist the facts into conformity with our assumptions. The dogmas of the Church, Mr. Gore says, are intended as defence against false interpretations, not as positive substitutes for the facts which they guard. Pursuing the line of inquiry thus indicated, he points out certain experiences in the life of our Lord which he considers to be inconsistent with the possession of universal knowledge on the part of their subject. We cannot enter into details here, but we doubt the validity of his inferences.

If the Incarnation makes it possible for human learning to co-exist at all in the same Person with divine omniscience, we cannot urge those experiences of Christ which properly pertain to the former as a proof of His non-possession of the latter. But divine omniscience includes knowledge of all things; therefore, while we can cite His increase in wisdom, His surprise, and similar experiences, as indications of a real process of human or empirical learning on His part, we cannot use them to prove that our Lord abandoned knowledge so as to become actually ignorant.

We do not consider that Mr. Gore has done justice to the various patristic interpretations of our Lord's words concerning the time of the judgment; nor do we admit that his exegesis of Phil. ii:6-8 is satisfactory. We may add also that neither the traditional nor the scholastic view in this matter can be said to have been fairly treated by being clothed in the phrases of De Lugo.

The truth of the matter is, that our author has not given the subject an adequate treatment. As we have pointed out, he has considered the significance of his theory with reference to the exaltation of Christ. Whether Mr. Gore intended it or not, we do not venture to say, but he seems, in a number of places, to imply that the Incarnation established a permanent condition of things which involves ignorance. This impression of ours, which we are unwilling to believe is in correspondence with his real opinion, is strengthened by some very doubtful phrases. On page 171, he says that our Lord "abandoned certain prerogatives of the divine mode of existence in order to assume the human." On page 172 he adds that the Incarnation "is a ceasing to exercise certain natural prerogatives of the divine existence; it is a coming to exist for love of us under conditions of being not natural to the Son of God." He appears here to refer to human conditions, as such. Does he mean that so long as Christ exists under human conditions, *i.e.*, always, He must cease to exercise certain natural prerogatives of the divine existence? If so, and we believe this to be the natural meaning of his words as they stand, we must part company with him, for we have here what looks very much like a "conversion of the Godhead into flesh," instead of that "taking of the manhood into God" which we are pledged to maintain.

Mr. Gore has written much which is of the greatest value; and we trust that he will long be spared to carry on his work for Christ and His Church. We have great confidence in his Catholic instincts and loyal spirit, but we fear to trust him unreservedly as a theologian.

BRIEF MENTION.

We are glad to hear that Miss Susan Fenimore Cooper proposes to have published in book form, the Sketches of the Oneida Mission which were a few years ago contributed to THE LIVING CHURCH. They are unique and interesting.——We venture to call attention to "Lyrics of the Living Church," as a good book to be included in selections for Lenten reading.——A subscriber in Canada, who has secured several subscriptions under our special offer, writes: "The cruets arrived in perfect order and far exceeded our expectations."——In connection with the Columbian Exposition, the suggestion is made that the wife of Columbus should not be overlooked. She was the daughter of a navigator. Who knows how much Columbus owed to her suggestion and encouragement!——Judge Hubbard, of Ottawa, in a recent speech, emphasized a fact about the drink question that is too much lost sight of in this age of bi-chlorate of gold, *viz.:* that the sot is responsible for his crime against himself and the community, and has no claim to be glorified as a martyr, or excused as a victim. "It is scarcely possible for a young man to arrive at maturity in this age of churches, schools, newspapers, railways, and the telegraph," said Judge Hubbard, "without a full knowledge of the final degradation which follows the excessive use of liquor."——"There is no doubt that both in England and America the present generation is more sober, as to alcoholic drinks, than any which has preceded it in modern times. But there are other kinds of intemperance, and more dangerous kinds, that seem to have increased. Opium, cocaine, and ether are destroying thousands. In Germany, it is said that coffee drunkenness is increasing, and that it is a terrible curse. Its victims finally have to resort to the strong extract of coffee to allay their agonizing cravings.——These abnormal tendencies in human nature are strange and startling. But they are only evidences of the disorder and discord which our humanity is heir to; very shocking, but no more real than the intemperance of greed, and lust, and speculation, and self-indulgence that runs riot all over the world. Mankind cannot be saved from the curse by law alone.——THE LIVING CHURCH appreciates and values the commendations which have recently been given by *The Messenger*, Niles, Mich., and by *The Chimes*, St. Paul's parish, Buffalo, N. Y.——*The Independent*, commenting upon the memorial service of the late Fr. Mackonochie, said that "the officiating clergy and the Bishop of Argyle in the aisles wore funereal vestments." There is a Bishop of Argyll and the Isles, and he doubtless wore his vestments *in the aisles!*——We note with satisfaction the appearance of *The Church Advocate*, Baltimore, as a weekly, in the interest of Church work among colored people. The first column of the first issue gives a list of Church institutions for the colored race, of which there are twelve, not including parochial and merely local schools.——It has been frequently remarked that the work for the colored people, which is in the hands of a commission of experts appointed by the General Convention, seems to be making very little use of the press. Probably few of our people know that there is such a commission; and fewer know the urgent need in response to which the commission was appointed. Is the cause doing so remarkably well that it doesn't care even for gratuituous advertising?——A correspondent writes: "Your remarks upon the article of Bishop Randolph present the strongest and clearest exposition of the doctrine of Apostolic Succession that I have ever read. It would make a fine tract for missionary purposes."——Another correspondent says: "The first visitation of La grippe to this country was in 1843. It was nick-named the 'Tyler grippe,' President Tyler being very unpopular. I have good reason to remember it. The remedy then used was muriate of ammonia and honey."

A WINTER VACATION.

VII.

DEAR LIVING CHURCH:—I have been to the Abbey this morning, wandering down there leisurely in time for 10 o'clock Matins. The sun, like a great ball of glistening copper, shone a distinct sphere through the dim atmosphere, and a rimy frost was under foot. On and on, by Westminster Bridge, by St. Margaret's, and into the Abbey by the restored transept entrance, with the beautiful new statue of the Holy Mother and her Divine Child adorning the same; one thinks of Laud and St. Mary's, Oxford, as one enters.

The Abbey is always impressive, the aspiring columns, the embowered roof, the luxuriant reverence of the fretted windows, lift one above the fretful impudence of the many monuments which too often encumber the glorious

Minster. But we pass them all by now, and await in the choir the coming service. The stalls are all alight with candles protected by glass shades from the many draughts. Away on high, as one looks down the nave, glints of gold break in from outside, while all else in the venerated space is lost in gloom; a few people are present, strangers, like myself, and others who, evidently, are constant comers. At last the silence is broken by a chanted Amen, the organ wakes up to its harmony, the verger draws aside the curtains at the choir entrance, and choristers, precentor, canons, and dean, all take their places. There is no attempt at display or form, a little more of which might take away from the straggling appearance of big boys and little boys, long surplices and short surplices, all placed and put on without any apparent thought of order or beauty.

The service was sung to music of the old English school, contrapuntal, unsympathetic, and cold; perhaps from this very reason more suitable to a choir of unimpassioned voices. The mechanical ictus of a musical figure is more capable of being well taken by an average boy, than any tender stress or expression which emotion and good taste must understand and seize. I can readily believe that such rebounding mechanical music could be as interesting to a boy as a game of hand ball or cricket. It hardly suits, however, the requirements of the heart. All was, of course, beautiful, and the voices harmonious, with a kind of prim prettiness in the sweet tones of the responses floating under the lofty and time-worn arches. One's thoughts stretched back to other occupants of that choir, whose throats were lusty and strong with the sturdy song of Gregory, and whose members filled up every stall. Now we have dean and canons few, and a little double ribband of choristers filling in with white a few feet at each side in the splendid length of that matchless choir.

The first Lesson was read by Canon Farrar. It was the pathetic story of Joseph sold by his brethren, and the "vesture dipped in blood" brought to the heart-broken Jacob. A touch of genuine pathos rang through the simple, dignified reading, and I was near enough to see a dimness in the eye as he uttered the words; "My son is not." It was beautiful.

The second Lesson was read by the dean. It was the account of our Lord walking upon the water, and St. Peter's heroic desire to come to Him thereon. The tone was different, and the unconscious art not so effective as in Canon Farrar's reading, but both Lessons were the living effective part of the service from an emotional aspect.

The anthem was a commonplace affair by Rogers, I think, nothing but a succession of sounds on the words: "Ye that by night stand in the house of the Lord." Not quite the thing for Matins. Ah, if the pathos of first or second Lesson had been taken up in the anthem and emphasized by the glory of good music, and that good choir, how well it would have been! It might have been the sorrow of Jacob, or the aspiring faith of Peter, or the assuring voice of Christ, but instead, it was a selection without thought.

The service over, I went once round the Abbey and the chapels clustered about the incomparable chapel of Henry the Seventh. What thoughts come as one goes from the shrine of the Confessor to that tomb of another Edward, which declares the stripling to be "Under Christ, Head of the Church of England." It is all a pathetic jumble of fearful events. Elizabeth and Mary sleep side by side, Mary Stuart rests beyond. Here altars are torn away, and tombs of courtiers and kings, favorite ladies and warriors, take the place of the saints. Watt, of steam-engine fame, in colossal marble, speaks of the new age amid the crumbling monuments of ancient faith. Mrs. Siddons, in the grand air of a stage queen, stands where the altar stood in St. Michael's chapel. What a change! So it is on every hand. Above are the glorious arches which looked down on the ages of faith, around are the ashes of the holy dead, but encrusted over all is the pride and pomp of civil and political life. William Pitt dominates in marble the great entrance, while Fox continues ever dying near by, in colossal effigy. It is all a glorious pantheon of England's material greatness and achievement in controversy, statesmanship, war, research, letters, and arts. It makes the heart throb and the blood to tingle to wander under the sacred arches of Westminster, whether one thinks of the past or the present.

In a little enclosed space to the right of the main entrance, stands a monument and bust of Keble. It is a gem in design, of jewelled marbles, enclosing the sweet face of the poet of the "Christian Year." Opposite are busts of Kingsley and Frederick Denison Maurice, but these are placed not looking out to the altar, as Keble does, but looking the other way. I could not but fancy that the soul of Keble was thus looking out over the Abbey and the English Church, and waiting and hoping for better things. With slow steps I wandered on, over the graves of mighty men, out into the crowded thoroughfare, on by Downing st. and the Horse Guards, by Whitehall and Trafalgar Square, by Pall Mall and Regent st., until I found myself in the church of St. Thomas, where, in the silence of the sanctuary and the incense-laden atmosphere, I had a good pray and a good rest, in the stillness, after my week-day morning in the Abbey.

J. H. KNOWLES.

NOT to open again the discussion of the question of administering the chalice in the Holy Communion, we call attention to the following, which is sent by an esteemed contributor:

The American rubric is substantially the same as the rubric of the English Prayer Book. Now, a conference was held at All Saints' church, Margaret st., London, in 1880–81, and interpretations of the rubrics were agreed upon. Among the signers of these interpretations were J. H. Blunt, R. F. Littledale, James Parker, Thomas W. Perry. Among those generally approving, were George Anthony Denison, C. S. Grueber, T. Chamberlain, Richard T. West, and others. They state: "In 1552, the manner of receiving was again put back to the use of the hands, and this has been continued since, so that receiving in the mouth is unrubrical now." Again, they say: "Though rubric 124 orders the minister to deliver the Communion in both kinds to the people in their hands, yet the minister may, if he thinks it necessary for safety, retain his hold on the cup while the communicant uses his hands for the purpose of guiding it." (*Ritual Conformity*. Parker & Co., London. 1882.)

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PERSONAL MENTION.

The Rev. Amos Bannister has accepted a call, extended by the vestry of Christ church, Denver, Colo., to be rector of the parish.

The address of the Rev. C. K. Nelson, D.D., Bishop of Georgia, is "The Normandie," Atlanta, Ga.

The address of the Rev. Y. Peyton Morgan, rector of the church of St John the Evangelist, St. Paul, is the Hotel Aberdeen, St. Paul, Minn.

The address of the Rev. W. J. O'Brien is changed to 3018 Buchanan st., San Francisco, Cal.

Beginning with Ash Wednesday, the Rev. E. H. Clark takes charge of the Holy Communion, Redwood Falls, Minn., and the adjacent points of Sleepy-Eye, Beaver Falls, and Birch Cooley.

Letters to the Rev. O. S. Prescott during Lent will reach him more readily if addressed to the House of Mercy, Inwood, New York, instead of 1 E. 29th st.

The Rev. F. W. Dunn, formerly of St Simon's Mills, Ga., has been transferred to the diocese of North Carolina, and in charge of Trinity chapel, Asheville, N C. Correspondents will please address him at this place.

The Rev. R. McKellar has accepted the rectorship of Trinity church, Red Bank, N.J., and entered upon his duties. Address him accordingly.

The present address of the Rev. A. Harper, Jr., is Faribault, Minn.

TO CORRESPONDENTS.

A.—Address Secretary of "The Daughters of the King," Miss E. L. Ryerson, 520 E. 87th st., New York City.

OBITUARY.

MOFFETT.—Thomas F. Moffett, Feb. 15th, 1892. *R. I. P.*

WRIGHT.—Entered into rest at Mattoon, Ill., Feb. 14, Frances E. Wright, aged 39 years, wife of J. R. Wright, of Alton, Ill. In the Communion of the Holy Catholic Church.

LOOP.—Entered into rest on Feb. 22d, 1892, in the city of Rochester, N. Y., Mrs. Eliza I. Loop, at the age of 92 years and 6 months, the mother of the Rev. D. C. Loop, of Baltimore, Md.

JAMES.—Entered into Paradise, at Seymour, Conn., on Jan. 29th, 1892, May Du Bois James, second daughter of Thomas L. and Julia Du Bois James, aged 17 years and 8 months.

Suddenly called away just as she was entering womanhood, the death of Miss May James is a sad affliction to her family, and the large circle of friends who mourn her loss. She had a gentle, affectionate disposition, was frank and sincere in her nature, and endowed with winning qualities of mind and heart, which endeared her to all who knew and loved her for her natural, unassuming manners, her sweet and gracious ways. A beautiful faith in what was noble and sincere shone in her life, making her a lovely, Christian, young lady. She was devoted to her Church, fond of its services, regular in her attendance, a devout communicant, and hearty in her support of every good work. She had wonderfully impressed herself upon the life of the community, and her parents and family have the sympathy of all in their bereavement.

She has left behind her a memory rich in its record of usefulness, its unselfishness, and the happiness she gave to those around her.

ACKNOWLEDGEMENTS.

For Girls' Friendly Society cot in St. Luke's Hospital, Chicago: Epiphany branch, $8.50; Cathedral branch, $2 45; Miss Fanny G. Lane, $5 00; St. James' branch, $30.00; St. Clement's branch, $15.00; amt. previously acknowledged, $2,191.17; total amount to date, $2,252.12.

FANNY GROESBECK, Treasurer.
413 Washington b'd.

Ash Wednesday, 1892.

APPEALS.

ST. LUKE'S HOSPITAL, CHICAGO.

A fund is being raised by one of the managers of St. Luke's Hospital, Chicago, to endow eight more free beds: ST. JOHN'S, ST. JAMES', and ST. CHARLES' beds for men; ST. MARY'S bed for women; ST. MARGARET'S for young girls; ST. THOMAS' for young boys; ST. GEORGE'S bed and WILLIAM'S Rest for older boys. Will not all persons of the above mentioned names help on the good work by sending money or checks to

MRS. N. K. FAIRBANK,
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Mention this paper.

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(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.)

All men, women, and children who belong to the Episcopal Church are members of this society and share the privilege of supporting its missions at home and abroad. Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people; foreign missions in China. Japan, Africa, Greece, and Haiti; salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages will cost $500,000 this year, and depend wholly upon voluntary contributions. Gifts may be designated for any part of the work. Remittances should be made to Mr. George Bliss, treasurer, and communications addressed to the Rev. Wm. S. Langford, D. D., Mission Rooms, 22 Bible House, New York.

All are invited to help the Children's Lenten Offering. For boxes send to above address.

WM. S. LANGFORD,
General Secretary.

MISCELLANEOUS.

WANTED.—A position as companion, by youn lady who is capable and willing to fill such a place Address Lock Box 152, Bath, Steuben Co., N. Y.

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CHOIR AND STUDY.

CALENDAR—MARCH, 1892.

12.	EMBER DAY.	
13.	2nd Sunday in Lent.	Violet.
20.	3rd Sunday in Lent.	Violet.
25.	ANNUNCIATION, B. V. M.	White.
27.	4th Sunday in Lent (Mid-Lent).	Violet.

THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

THE SECOND SUNDAY IN LENT.

That ye may abound more | I Thess. iv:1,

Lord, in this, our Lententide,
As we journey on our way,
May we in Thy grace abide,
Watch and pray.

As our souls Thy mercy found,
Taught to serve Thee and adore,
Let our love to Thee abound
More and more.

Unbelief our faith would wreck,
Dull despair bid bright hope fade,
Selfish lust true love would check—
Grant us aid!

When the Tyrian mother came
Cure for her poor child to crave,
Trusting in Thy holy name;
Thou didst save.

Dogs are by their masters fed;
Thou to Israel's sheep art sent;
Feed us with Thy children's bread
All our Lent.

So with fast and vigil sweet
We would journey on our way,
Kneel adoring at Thy feet,
Watch and pray.

The Church Chorus Society of New York continues to lead all other choral organizations in its consistent policy of studying and producing the principal compositions of living composers. The well-matured Oratorio Society, under the direction of Walter Damrosch, is devoted for the most part to the production of the recognized standard, classic oratorios, and sacred cantatas. Rarely is anything from the repertory of living composers announced. With a chorus inimitable in the thoroughness and perfection of its training, its delivery of the masterpieces is probably unsurpassed in the entire musical world. But it ignores the moderns and their splendid contributions to choral art, and the musical public are, year after year, indebted to the enterprise and fine adventure of Mr. Richard Henry Warren for its knowledge of contemporaneous musical art. Thus Gounod has been presented by the Chorus Society, and the *Mors et Vita*, of three years ago, with the *Stabat Mater*, by Dvorak, sung last year for the first time in New York, marking distinctly an epoch in the choral translation of that grand hymn, together with the recent presentation of superb cantatas by Schubert, Max Bruch, and Saint Saens, a few weeks ago in the church of the Holy Trinity, Harlem, fully establish this brave pioneer office of the New York Choral. Last week its climacteric was realized in an exceedingly impressive delivery of Dvorak's Requiem Mass, a work of the highest importance, even when contrasted with Cherubini, Mozart, and Berlioz. It is the crowning distinction of Dr. Dvorak that he is incapable of classification. Indeed, like Gounod, he may be said to constitute in himself and his transcendent art, a school altogether unique and independent of others, not that he is detached from the learning and rhetoric of the great composers, only that he suggests neither echoes, reminiscences, nor inspirations of any one else. It is like the discovery of a new genus or species—a new floral world, an unexpected evolution in the tone world. This Requiem Mass implies and confirms all this, and possibly more. It has never before been sung in America, and but once or twice (if at all) in England.

It goes without saying, that the text of the Requiem Mass, of all other liturgic offices of the Catholic Church, sweeps over the widest and grandest range of human experience. There is no elegy so tender, so penetrating, so tearful. It contemplates and dwells upon the most tremendous spiritual vicissitudes and experiences that await all souls of men. There is no such realistic and dramatic outlining of the "Four Last Things"—Death, Judgment, Heaven, and Hell—that concern every man; there are no such dreadful themes, elsewhere; no such yawning abysses of despair, no such ecstatic glimpses of the Beatific Vision. It cannot be premised that even this most spiritual of all the arts has sounded the depths or soared the heights of this profound horror, of this most excellent glory. Again and again we turn afresh to Cherubini, to Mozart, to Berlioz, with new and searching intimations concerning mysteries so awful that, while they may inspire tonal art with new utterances, must leave the tremendous realities themselves within the veil of impenetrable mysteries.

It will be generally conceded, after a longer hearing, that Dvorak conveys a new, larger, and more elegant translation of the great canticle. It is a different translation, at all events, and sacred art, in its advances, will bring yet others. But this, in many vital particulars, seems more liturgic, deeper, less conventional, more the creature of profound inspiration and exalted religious feeling, than any of the others. It is like his own personal, subjective reading of the Requiem—his own swan-song of abject contrition and final cry for "peace" and "light perpetual." It is written for chorus, interspersed with solos for different voices, duets, quartettes with solos and quartettes with chorus. There is an orchestral accompaniment, exceedingly rich in color-treatment and poetic suggestion; the powerful organs of St. George's church, where the Requiem was sung, giving magnificent supplemental aid in certain chorus passages. Again, and yet again, it was clearer than ever that such exalted composition, so essentially and intensely religious and liturgic, should be sung in church only and nowhere else. The eternal fitness of things emphasizes the relation.

The chorus is perfect of its kind, quite homogeneous, sympathetic, marvellously refined in its intonation, accurate and sure in its most difficult work. It is at times, however, overpowered by the splendid orchestra of 65 men and organ reinforcement. The chorus needs strengthening or else the accompaniment needs repressing. An orchestra of 40 pieces, or even less, would be quite as great as a chorus so delicately built up can bear. With this suggestion, little remains but unstinted and generous admiration for the delivery of this, the latest choral masterpiece.

The Society very wisely gave a preliminary rehearsal-concert on Wednesday afternoon, Feb. 25, followed by a second delivery, on the following evening. The congregations were very large, filling the great church—all subscribers, and their friends. Miss Winant sang the alto solos with feeling, dignity, and intelligence. Herr Emil Fisher, the consummate artist-basso, happily remaining in New York, gave great dignity and impressiveness to his extremely difficult number, while Mr. Ricketson, the new tenor, who bore the largest share of solo work, is proving himself one of our most valuable oratorio soloists, having a voice of singular loveliness, a clear, refined declamation, and unmistakable religious feeling. We have no room for a detailed analysis of the several stages and numbers of this new Requiem. Mr. Warren proved himself a most sympathetic interpreter, and a master of his forces, a pioneer in unexplored fields of choral art. Mr. H. W. Parker assisted at the organs, with his well-known intelligence and ability. The choral society that contemplates the production of this wonderful Requiem must be possessed of consummate culture and resources, choral, solo, and orchestral, or it will score a failure.

The American Water Color Society has just closed its 25th annual exhibition—a remarkably successful season, judging from the large number of sales effected, and the throng of visitors. An interest in water colors has become something of a fad among cultivated people, so that it is not altogether an easy matter to guage the sincerity and value of such popular demonstrations. A more trusty test may perhaps be found in the fact that about one third of the 676 "exhibits" are placarded "sold." But then, again, it remains true that these purchases by no means include the strongest and most desirable numbers. A judicious buyer could have secured, even on the closing day, any number of interesting and desirable subjects. It is noticeable, moreover, that far too many of the exhibits bear an intolerably high price, names and reputation too often exacting pecuniary returns altogether beyond the merits of the aquarelles; for they are, for the most part, much like improvisations, impromptu sketches or studies, rapidly thrown off, without elaboration or consumption of time and toil. Such work is rarely serious or deep enough to bear high valuation. Few of our workers attempt the more exacting and elaborate subjects in figure, or possess that refinement and perfection of technique that command very generous rates. Nor are there many among our artists sufficiently rich in that invention and poetry of expression which enhance artistic values.

It seems very clear that there is a decided advance in technical power and maturity. There was little of crudity and less of vulgar presumption than have been seen a few years ago. There is less confinement to landscape and still-life subjects. There is growing vigor, boldness, and what we may term intelligent art-feeling. There are fewer large pictures, the artists having found out that real greatness is not graduated by the yard-stick or foot-rule. A growing subtlety and refinement of expression and invention are apparent. There are no very striking subjects presented; but there are notes sounded, here and there, that are warm with promise and prophecy. For instance, what could be more felicitous than "A Stranger in Paradise," by Albert Herter, who has depicted a little child, clad in its single rose-wreath, golden haired, and wandering, while a group of sweet-faced maiden angels gathered about with loving concern; and "An Old Woman Sewing," by Clara T. McChesney; or "The Old Flute Player," by L. C. Earl: or "The Evening Hymn," by A. M. Turner! Who would refuse to pause before "An Orphan," by S. R. Burleigh; "A Maid in Pink," by Leon Moran; and "Hortensia," by Frederick Dielman? The picture receiving the elective votes of the Society to the honor-award of the Wm. T. Evans Prize of three hundred dollars, is "Old Friends," by C. Morgan McIlhenny, subject, an old man and his old horse standing together in the open autumnal pasture—a chilly, half-melancholy conception—well drawn and composed, simple, rustic, and natural. Many of the old favorites are amply represented: of the landscapists and marine painters, Thomas Moran, with his accustomed Venetian themes; Andrew Bunner in the same line; the Whittemores, Platt, Ranger, Shurtleff, Eaton; Palmer and his snowy subjects; Henry Farrar, with his semitonic, russet autumnal reveries; Thos. Allen, with his wide-awake cattle and kine; Matilda Brown, the young girl artist, who has made such a strong reputation in both flowers and cattle studies; F. S. Chase with another idyllic conundrum; Triscott, with some strong landscape work; and a goodly number of women artists, who, of all others, ought to excel in many lines of aquarelle. Assuredly, it was a restful and entertaining collection.

MAGAZINES AND REVIEWS.

The Portfolio, edited by Philip Gilbert Hamerton, London, and Macmillan & Co., New York. The January and February numbers may well be taken together, as an important series of articles by W. J. Loftie, on "The Inns of Court," is begun in January, and is to be continued for some time to come. The subject is virtually new, and appears here for the first time in periodical literature. The illustrations are by Herbert Railton, and etched in his spirited and brilliant manner, which is especially serviceable in the treatment of architecture. Mr. Loftie opens his work with a condensed, but graphic, sketch of the order of Knights Templar, and then advances to the building and subsequent fortunes of the old Temple church, certainly one of the most interesting of the London churches, and quite unique among them all in the solemn impressiveness of its symbolism, which memorializes the sepulchre of our Blessed Lord. The Templars erected three of these sepulchre-churches, the others being found in Bristol and Cambridge, all following the same type. One of the most charming page-etchings *The Portfolio* has provided is the frontispiece of the January number, "The Bookworm," a delicious library interior, etched in a masterly way by W. Wright-North. In the service of the etcher's art, *The Portfolio* is far in advance of all English publications.

FROM the Leonard Scott Publication Co., New York, we have the English monthlies, for February. In *The Contemporary* there is a strong symposium of "Reminiscences of Cardinal Manning," deriving exceptional value from the fact that certainly three out of the four contributors are not co-religionists with the deceased Cardinal, but represent great public charities and movements

in which they were thrown in close relations with him. Under this concentric light, his personality and character stand out in loveliest distinction, and it is easy to understand why the hearts of the English people were bowed under a great grief as the heart of one man, when this most unselfish and most helpful Englishman was carried to his burial in Kensal Green Cemetery. The closer and more immediate the relation with him, the greater and more lovable he appears. That pathetic and holy poverty which showed a remnant of £100 in his estate after his decease, while the foremost Roman ecclesiastic in Great Britain, will abide as a living lesson and the most eloquent of all eulogies. Walter Pater, usually consummate as a master of the best modern English, labors somewhat bravely with "The genius of Plato," his metaphysical prelections serving him clumsily. Mr. Pater is seen at better range in his picture-studies in ancient France, where persons, places, and incidents supply material and background. Prof. Driver reviews "Principal Cave on the Hexateuch,"a melancholy pair of sappers and miners who, while systematically trying to destroy the credibility of the Old Testament Scriptures as the first revelation of the Divine Will and Wisdom, are thus far pulling down the supports of the Catholic Faith. Sir Gavon Duffy contributes a second installment of his "Conversations and correspondence with Thomas Carlyle." One of the few intimates who had found the "open sesame" to Carlyle's confidence and affection, he serves the great Scotchman a better and more gracious turn than any of his biographers. Both are felt in the work—Carlyle's letters and diary—memoranda, deftly and sympathetically inwoven with Sir Gavon's sharply drawn recollections of their intimacies, and Carlyle's unrestrained comment on the calamities and starvations of misgoverned Ireland, of great leaders, in literature and public life. There is not a dull line, from first to last. Carlyle contributes of his best, in the racy vigor and shrewd wisdom of his strictures and comments, with a warmer, gentler heart than he is commonly credited with. There is a fearless candor in his estimate of Dickens and Thackeray, although he sometimes strikes wide of the mark. Dickens, he sets down as a good little fellow,—one of the most cheery, innocent natures he had ever encountered; too much of a Bohemian for "society," too much of an optimist to suit Carlyle; sharp and clever in his literary ventures; but chiefly talented and gifted for an actor's career. Thackeray,he thought, had more reality in him, and would cut up into a dozen Dickenses; but he was less lovely in spirit, much of a cynic, and in his years of success, varnished over with insincerities and surface complacency, a man of the world, who had no convictions after all, except that a man ought to be a gentleman, and ought not to be a snob. When he was publishing his first book, "Sartor," only two men on the face of the globe recognized anything in it beyond bewildered,bedlamite rhapsodies. One of them was Emerson, then a Unitarian preacher in America; the other was a Cork priest, named O'Shea. In these days it looks strangely in print, that in London no respectable bookseller would buy it from him, or so much as publish it. In the end, Fraser consented to take it, for some small sum, he believed it must have been about £80. He adds, almost bitterly, that the literary profession, as it is called, had not been to him by any means a land flowing with milk and honey, the woman who manufactured the last sensational novel had probably got more money for a couple of her strange ventures than he had been paid by the whole book-selling craft, from the beginning to that hour! Of Emerson's writings and system, he said that Emerson had, in the first instance, taken his system out of the "Sartor" and others of his (Carlyle's) writings, but had worked it out in a way of his own. He had not a broad intellect, but it was clear and sometimes profound. His writings wanted consistency and a decisive intelligent result. One was constantly disappointed at their suddenly stopping short and leading to nothing. They were full of beauties—diamonds, at times, and at times bits of painted glass, strung on a thread, which had no necessary connection with each other. He frequently hit upon isolated truths, but they remained isolated—they nowhere combined into an intelligible theory of life.

The Fortnightly Review has a fine bit of character sketching in "Madame Bodichon; a Reminiscence,"by Miss Betham-Edwards. The scientific article is "Possibilities of Electricity," by Prof. Wm. Crookes, F.R.S., full of research and startling hypotheses. "The Future of Marriage," by Wordsworth Donisthorpe, with "A Reply," by Susan, Countess of Malmesbury, is the most sorrowfully significant article of the eleven—that such anarchic heresies against the first divinely-ordained institution of society, so degrading, so repulsive, so atrocious, are held by an educated, respectable Englishman of this century, and that they are seriously, and without shame, promulgated in a leading Review. Polygamy, which rests on life-long relations, is an incomparably cleaner and nobler thing! The "Reply" is a dignified and strongly argued rebuttal, bravely and resolutely pressed, vindicating the marriage relation, as set forth in Church and State, as the corner stone of this Christian civilization, and certain to realize the best requirements of society, so far and fast as society approaches the realization of its best ideals. Indeed, the shortcomings and reputed failures of the marriage relation, are found to be, the rather, the shortcomings and failures of ignorant and vicious men and women.

The Nineteenth Century is an exceptionally strong number, and appeals to many classes of intelligent readers. The brief Elegy, by Lord Tennyson, on the decease of the Duke of Clarence and Avondale, opens the series of articles,and is not without idiomatic touches of the Laureate. The Rev. B. G. Johns discourses, with vigorous irony, on "The Traffic in Sermons," during the course of which it transpires that not a few under-witted, indolent, immoral clergymen are in the habit of palming off wretched platitudes of penny-a-line fabrications of sham sermons as their own proper work. Much interest will be elicited by "The 'Ideal' University," by J. Churton Collins, who gives us a rapid, but satisfactory, outline of educational movements in behalf of the London wage-earning population. Dr. Jessopp contributes another of his out-of-door,wild-wood, or pastoral studies of rustic England, with bold breadth and felicity of handling, at once the artist, the naturalist, and the learned student of English customs, institutions, and history.

The March number of *Babyhood*, the mothers' nursery guide, contains an article on "Getting the teeth—first and second,"by the medical editor, Dr. L. M. Yale, which corrects certain misapprehensions as to the teething process and the troubles which are popularly supposed to accompany it. Similarly helpful medical articles are "The Care of Delicate Children," by Dr. H. D. Chapin, and "Cuts and Scratches," by Dr. H. Power. An alleged "sure cure" for diphtheria is also discussed by a competent medical writer. Of most general interest, perhaps, is a curious article on "What shall be done with him?"—an account of a completely unmanageable, though not at all vicious, boy, which is sure to give rise to considerable discussion. [Two dollars per year. Address for sample copies, the Babyhood Publishing Co., 5 Beekman st., New York.]

A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF JESUS CHRIST. By Emil Schurer, D. D., Professor of Theology at the University of Giessen. 5 Vols. New York: Charles Scribner's Sons.

The publication in an English dress of Dr. Schurer's great work is a boon to the New Testament student in England and America, supplying as it does in convenient form not only a vast amount of carefully-digested information upon the facts of history, but also by its thorough bibliography pointing the way to original authorities, and so supplying the means of particular research in any desired direction. The whole work falls into two divisions, the first of which includes the political history of Palestine from B. C. 175 to A. D. 135. This part begins with an introduction on the scope and literature of the work; Auxiliary Sciences, *e. g.* Jewish Archæology, geography, inscriptions, etc., and lastly the sources: Book of Maccabees, Josephus, Greek and Roman writers, and Rabbinical literature. In this is included, besides the author's text, five pages of modern authorities on the general history, and eighteen pages almost taken up with lists of works on archæology, geography, etc. Indeed, at every point the bibliography is one of the great features of this part of the work. That on Rabbinical literature seems especially satisfactory, and is accompanied by a careful description of the contents of the various treatises. The history itself covers the period from the accession of Antiochus Epiphanes to the throne of Syria to the complete destruction of Jerusalem under Hadrian. It is followed by eight appendices on subsidiary points of history and archæology. The second division (which was the first to be published) treats of the "internal condition of Palestine and of the Jewish People in the time of Jesus Christ." There is here a wealth of material of greater or less importance in bringing before the mind a complete view of Judaism in the period of Our Lord and His Apostles. The third volume of this division contains an exhaustive account of the literature of the Jews, both Palestinian and Hellenistic. It is hardly necessary to say that the religious student will not find in these volumes any particular reverence for things which he, as a Christian, is accustomed to regard as sacred; that would be asking too much of a German Doctor of Divinity. The sacred writings are treated like any other books, if anything "more so;" while it is often regarded as legitimate to attempt to reconcile apparently conflicting statements in modern writers, the "scientific critic" of the Bible sternly sets his face against any such weakness in that domain, and rejects all explanations, even when they seem to the ordinary mind pretty obvious. Professor Schurer, moreover, has that air of infallibility in enunciating his conclusions with which we are familiar in writers of his school. Nevertheless, the student has reason to thank him for the wealth of erudition which these volumes contain, and should know how to use them without detriment to his faith.

"THE GREATEST."

BY MARGARET DOORIS.

The seed of love we sow through misty tears,
Along life's way,
God's care shall nurture: wherefore, then, thy fears—
Each passing day?
The scattered deeds of mercy, loving, kind,
That spring from love,
The angels gather into sheaves, and bind?
To store above.

But they who labor only for life's joy,
From day to day,
Know not the greatest bliss, without alloy,
Is charity—
Earth's only treasure that may enter heaven,
Across time's tide;
A smile, a word, a deed with love's sweet leaven,
Will still abide.

London, Ohio.

"FAIR TO GOD."

A BIBLE STUDY.

BY SISTER BERTHA.

We think and talk of Christ's exceeding loveliness, and we can never gaze enough, or adore Him truly in His perfections, until we see the King in His beauty in that land which is yet very far off. (Isa. xxxiii: 17.) But I do not think we realize enough that God, in looking at us, greatly desires our beauty, too. (Psa. xlv: 11.) For, it seems to me, if we did, it would be the very greatest incentive to a higher, holier inner life.

There is a very strong and beautiful expression in the margin of Acts vii: 20, in describing Moses,that pictures that life to us as it might be. It says he was "fair to God." And in that lovely poem telling of Christ's love for His Bride, the Church, and of her answering love for Him, her royal Spouse, He is described as looking at her and saying: "Behold, thou art fair, my love, behold thou art fair," and her heart goes out in adoring love to Him as she answers: "Behold, thou art fair, my Beloved." "Yea, He is altogether lovely, fairer than the children of men." Can he ever say of us—of me, "Thou art all fair, my love, there is no spot in thee"? (Cant. i: 15, 16; iv:7; v:16.) St. Augustine writes: "He loved them foul that He might make them fair," and Ezekiel describes in the most beautiful and vivid language, first, the foulness of Jerusalem, the type of the Church, and then what Christ does for her "that He might make her fair." "I saw thee polluted . . . then washed I thee with water, and I anointed thee with oil. I clothed thee with broidered work, and shod thee with badgers' skins, and girded thee about with fine linen. I decked thee with ornaments, . . . and thy renown went forth among the heathen for thy beauty,it was perfect through my comeliness, which I had put upon thee. saith the Lord God." (Ezk. xvi: 9-14.) What could better describe the work of Christ; how He washes us in the waters of Baptism, anoints us with the gifts of His Holy Spirit in Confirmation, covers us with the robe of His righteousness, makes our feet secure with the Gospel of peace, clothes us in daily life with the white linen of His own obedience, decks us with the ornaments of His graces: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Then, when we are thus made fair through His comeliness, which He puts upon us, He looks at us and says: "Behold, thou art fair, my love, behold, thou art fair." Then think of our ingratitude: we let our white robes and beautiful ornaments be soiled by the mire of sin, of every form of self-love; we forget that our Lord greatly desires our beauty. He gives us every possible opportunity to be fair and remain so, and we disappoint His love? We grieve His heart,we thwart His purposes, because we love ourselves best, instead of our whole heart, and mind, and soul, and strength living in love, and submission, and grateful obedience to Him. Fair to God! Let each one look into his own heart and daily life, and see what that is, and if it in any way answers to this description of what it might be through His Holy Spirit, of what He desires it to be.

And yet this look at self in its lowness, and meanness, and unloveliness, need not discourage us. In each day's work and friction, in each tempted hour, in each trial, I may hear Him, my Beloved, say to me, so lovingly, so tenderly: "'Rise up, my love, my fair one, and come away.' (Cant. ii:10.) Rise up from every evil thought, and discontent, and selfishness, and disobedience. Rise up, and follow Me into new obedience, into more perfect submission, into more loving deeds, into more complete consecration, and self-surrender."

Let every temptation be met with this strong incentive to holiness. He looks to see me "fair to God." I cannot grieve Him, cannot disappoint Him, when He has done such marvellous work to make me fair when I was so foul.

Looking at the wonderful beauty, day by day, seeing more clearly the perfections of the Beloved Son in whom God is well pleased, we shall want to be more lovely, we shall loathe the foulness,and so He shall draw us by His beauty to rise up and follow Him.

Then at last, each one thus growing fair, the great purpose of His work shall be accomplished, and "He shall see of the travail of His soul, and shall be satisfied." For "Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, without blemish." (Eph. v: 25-27.) Then clothed in white robes forever, the vision of the King in His beauty shall fill our souls with rapture, and as we, adoring exclaim, "Behold, thou art fair, my Beloved!" He will be able to answer us, "Behold thou art fair, my love, behold, at last thou art fair to God, perfect through My comeliness, which I have put on thee."

THE HOUSEHOLD.

THE LENTEN DAWN.

BY W. B. C.

Ere first the vernal breezes blow
Upon the waste of drifting snow,
Go forth from wintry carnival,
From gala-decked and lighted hall,
And see in vision nearing now
Temptation's mount—upon whose brow
Messiah saw the kingdoms spread:
"All these are Thine," the tempter said,
"If Thou wilt homage render me—
To farthest zone to farthest sea,
This fair domain I offer Thee."

Yet hear the Tempted—Victor yet—
Without one tremor of regret,
All, all resign, and to the tree
Nailed in prospective agony,
Faithful, my sinful heart, to thee,
Bids Satan backward go; and then,
Low bent before the throne of prayer,
Asks strength for this, His destined way,
And succor in the dreadful day!

THE PRIZE STORY.

A WORKING-WOMAN.

BY MARION COUTHOUY SMITH.

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CHAPTER XI.

Is there any one of us who has not at some time returned to the old place and the old work, under new and sad conditions—with the light gone out that brightened the old days, and with a burden upon us that we never thought to bear? There is no escape from this experience; in some form it comes to us all. And to every one comes that crucial test—that awful hour when the soul is torn from its dearest love, and stands alone, amazed, uncomforted, wounded, we think, to death. And yet "the days go on."

Rarely, however, does our Father leave us without even some earthly comfort; only, in our bewilderment, we do not know what has helped us until we look back upon our experiences and see them in their true proportions. Doris felt afterwards that she could scarcely have lived through those first days without Arthur; and yet his presence brought her a new anxiety. Though a healthy child, he was sensitively organized, and the long and troubled journey following upon that terrible day, completely prostrated him. He could not go down to dinner on the first evening, and Doris, who would not leave him, escaped the ordeal of sitting in that familiar, dreary dining-room under the fire of curious eyes, with her wearied body and tortured heart. She was diverted from herself by her anxiety, and by a visit from the physician whom she promptly summoned. She told him that Arthur had had a fall, and a fatiguing journey on the following day, and was relieved to find that he was in no danger of serious illness. She had secured a little hall room for him, connecting with her own, and there, for several days, she kept him quiet. What those days would have been to her without him she could not think. Had he been a very young child, he would only have been a care to her; and, on the other hand, had he been older, his influence would have been less tender and purifying. But with his quick mind and heart, and his own share in her experiences, she felt that he could almost understand her; and yet his child-like faith and innocence, and his gentle spirit, soothed and uplifted her more effectually than could a more mature and merely intellectual sympathy. In the touch of his soft, pure brow, the clasp of his brave little hand, she felt, lay her safe-guard from despair. His blue, loving eyes brought her a message from the compassionate heart of God, who had sent this gift of love to show that she was not left alone. Doris had a vein of hardness in her nature, and this softening influence was needed now to keep her from becoming cold and bitter. It seemed to her afterwards that nothing else could have saved even her faith; but for his childish hand to which she clung, all must have gone down in the wreck of love. This is the mission of childhood—the angel work of a spotless tenderness. She felt as if her heavenly Father, while chastening her, had given her a flower to hold, to comfort her and keep alive her knowledge of His love.

One day, as she sat by his side, he asked her if she had heard from Ralph.

"Yes, I have heard," she answered, very low.

"Oh, Doris! what did he say? Where is he? Tell me!"

"Lie down, dear; I'll tell you. He has gone out West; I don't know where. He did not know when he wrote."

"Oh, Doris, we shall never see him again! Why didn't he come here to see you?"

"I would not see him!"

"Doris!"

"Arthur, you don't understand. It would have done him no good, and I could not have borne it. I wrote that I forgave him; but you can hardly see, my child, how impossible it would have been to—to take him back."

"I suppose so," sighed Arthur; "but to see him"—

"You will understand, my dear, when you are grown up, that in such a case it is better to give nothing than to give only half of what is desired. Now we must not talk of this any more."

"Well," said the boy, with another sigh, "I can't judge, of course. You must be right; but Ralph must be so wretched!" And the tears welled up in his eyes.

"Arthur, don't, don't, don't!" Doris broke down, in a flood of passionate weeping, and fairly fled from the room. There was something in the weight of her grief which Arthur could not enter. Withal, the feeling stirred within her that the tender-hearted boy might be in the right; that, if she had not so completely steeled her heart against Ralph, a few parting words of kindness could have done no harm. This is what he had written:

"I will not ask you, Doris, to forgive me wholly, for I know what my error is, in the light of your purity and uprightness. My standard has been lower, and I inherited a taste for these things. I have been fortunate in matters of chance, and until I met you, it never seemed very wrong to win what money I could in a way that seems honorable enough to many men. And this I can assure you,—that much is done in legitimate business no less culpable, morally, than this. However, when I found you, I was ashamed. You represent all that is best, to me; you have been, you may be yet, my good angel. Not my wife, I know; I have no hope of that. I have lost you! When I first knew you, I dropped everything that you would consider wrong; but after I actually hoped to win you, I was tempted by the practical difficulties in the way. I could scarcely afford to take a wife. I needed a little capital; how easy it might be, by risking a little, to improve my fortunes! If I had risked it in stocks, would even you have condemned me? Perhaps; but at any rate, it is much the same. I won the two thousand dollars, and then—I lied to you! Doris, I was afraid of you—afraid of your conscience, which called me up to your level. And so I fell below it; and a lie is what you can never forgive. Lastly, in the madness of my loss, I revenged myself passionately and cruelly upon poor Arthur. He was not to blame; it was his duty, perhaps, to tell you. He will assure you of one thing,—that I have at least been kind to him; that I never struck him a blow before. But I know that my one act of cruelty is also a thing that you cannot forgive. I left you, not from cowardice, but because I knew you could no longer endure my presence.

"I am going away—somewhere in the West—I do not know where, nor what I shall do, but I have broken up my plans here, and taken that unfortunate money for a new start in some obscure part of the country. Since I have lost you, I cannot live where I may see you. I only tell you that I repent, and ask to see you once again. Yet if I might redeem myself—if I might hope! Doris, you know all that I dare not say. My wretchedness you cannot know. May I see you once more?

RALPH."

If the last paragraph had never been written, Doris might have relented sufficiently to grant his plea for a farewell interview. But she read between the lines that in his heart he hoped for more; and knew that his passion would force him to plead for entire reinstatement, in the future, if not now. And this she knew that she could never grant. Forgive him she might, in time; but to marry the man who had fallen so far below her ideal was, to her, impossible. She saw that a barrier had been raised between them that could never be lowered; for love, without the foundation of friendship and respect, becomes a bitter mockery. In this she was quite right. But she could not yet go so far out of herself as to be willing to suffer for the sake of encouraging good in him—good for his own sake, and not for the sake of his connection with her. She failed to see the latent nobility shown in his words, a spark which she alone might fan into a flame. Her wounded heart was hardened. Since he had lost the right to her love, she denied his right to moral help from her, and would not see that her counsel, her compassion, her friendship, might prove greater gifts to him than even love and happiness. And love and happiness were not in her power to confer.

This was her reply:

"I have your letter, Ralph, and I do forgive you, though you may not believe it when I say I cannot see you. I feel for you deeply, and have considered all that you offer in extenuation of a fault that I perhaps regard too severely. But in the man I could love steadfastly, I require an almost unbroken record, as to truthfulness and probity. Does that sound hard? Yet it must be said, since it is true. You will answer that you have not asked more from me than a parting word of kindness—and that I wish to give you—but, Ralph, you would ask more! You could not help it. And I could never grant it; the result, if I did, would be misery for us both. And so, I am not strong enough to bear the torture of an interview; I would spare you that, and I would spare myself. It is not I that condemn you so much as necessity itself—the necessity, perhaps, of my own nature, but an insurmountable necessity, nevertheless. Go, and have courage to forget the past, and lead a noble life.

"I must explain to you that Arthur did not betray you. He could not deny what I had already surmised, through hints from other sources. That was all. He is nearly well, and most forgiving and affectionate in his thought of you.

"Good-bye, and God help and bless you. DORIS."

When this was written, Doris thought it full of kindness; but on reading it over afterwards, its coldness struck her for a moment, and a wave of the old tenderness came over her. Oh, how she longed to see him! She seized the pen again, and was about to write, through blinding tears, "Dear Ralph, my words may seem cold and hard, but my heart is breaking." But no; she resisted the warm human impulse, the cry of her natural grief and of her dying love. He never knew how she suffered when those measured words were written. She sent the letter, and he made no sign. Now all was over; and then it was that the greatest agony came to her, as it does when we return to an empty house, from the grave of one we love.

Arthur did not speak of Ralph again; if he grieved for his brother, it was in silence—that perfect, loyal silence that only childish lips can keep. It was decided that he was to spend the winter with Doris. Ada came to say that Mr. Sennett was called to the South upon important business connected with an estate for which he was sole executor, and they had decided to be married immediately and go away together. This was contrary to her hopes of a fine wedding, and an elaborate *trousseau*, but she accepted the inevitable; and, as she said, in a way that made poor Doris wince: "Ralph had spoiled everything, any way." She was relieved by Doris's proposal to keep Arthur; his share of the patrimony was sufficient for his board, and Mr. Sennett undertook to clothe him; so all was comfortably settled. Soon they were married and gone, and Doris was left with her charge. He was strong enough now to attend the public school, as before, and to go back to his choir duty. And now Doris turned her face resolutely towards her daily work.

It was still early in September; she had returned about the middle of August. None of her plans for the autumn had been cancelled, except her work in the choir of St. Simeon's. She had written at the time of her engagement to Ralph, giving up that position, as she wished her Sundays left free. For the rest, she was better provided with pupils than she had been during the previous year.

The suddenness of her experience, the dawn of her happiness and its ruin within so short a space of time, had bewildered her. She felt that she could scarcely think, except for the passing moment, and even in her prayers there seemed no life and no reality. She lived, she ate and drank, she worked; and that was all. It was hard to go back to church; to meet Sister Gertrude, who had also deceived her; to face the friends who had perhaps

heard something of her experience—how much or how little she knew not. The Mother Superior was away, and to no one else, not even to Mr. Weston, could she speak of her grief. That Barton Maynard knew all, she did not suspect; there was no change in the quiet friendliness of his manner, unless it were a shade of additional warmth, almost too slight to be observed. She went about her work, at the church as elsewhere, with almost dogged determination.

She saw a great deal of the Woods, and to Kate alone could she speak of the summer. Kate was so gentle, so unobtrusive in her sympathy, so full of quiet loving ways. Mr. Wood was as much interested as ever in his philanthropic dreams, if dreams indeed they were. Doris felt a faint revival of interest in her discussions with him, though the duty of standing up for the Faith seemed now less glad and easy. He gave her books to read, chiefly the works of socialists, in which she became interested, even where she could not agree. She read "Progress and Poverty," and was agreeably surprised in Henry George as a thinker, though she could not follow the argument where it dealt with the difficult questions of finance, and the relation between wages and capital. Yet she was fain to acknowledge the beauty and power of the closing book, on "Human Progress." All this helped her, by stimulating the intellect; there is no better antidote for pain. Yet, perhaps the stimulus was not altogether wholesome; the steady light of the Church receded, and Robert Wood's scepticism almost ceased to give her pain.

She spent every leisure moment in work among the poor, and acquired a certain firmness and capability in dealing with individual cases. When the Mother Superior returned, the impulse to talk with her had passed; all her confidence now was given to Kate Wood. She seldom went to the altar; yet her outward allegiance to the Church was as yet undisturbed, and she would have said that her heart was not changed, but benumbed. Yet one thing remained, her conversations with Barton Maynard, who had visited her of late. Even without a word of personal talk, he exerted an up-lifting, strengthening influence. And still her love for Arthur, and her care over him, kept her heart from growing cold.

In March came a new pleasure, when Kate's baby was born. Kate was the sweetest and gladdest of mothers, and the two friends were happy together over the beautiful little girl. So passed the winter and the spring.

(To be continued.)

A SUGGESTION FOR LENT.

As the Lenten Season comes with all its spiritual privileges, we hear reports of the increase of services, meditations, addresses, and lectures in city parishes, and in rural parishes, too, and we know that the spiritual life of the people who have such privileges within reach, must be greatly quickened as they avail themselves of them.

But our thoughts recur to the members of the flock, and they are by no means few, in our western dioceses and missionary fields, who cannot have such splendid opportunities either in Lent or at other times. They seldom see a clergyman of the Church or attend a Church service. Perhaps the most they can hope to have is a visitation from their mission priest once a month In Lent, they can have no week-day services. They may not have even a church edifice of their own, but must hold services in a private house or in a hall. Their privileges at the best are few. Perhaps some of these sheep in the wilderness are tempted to think that they cannot "keep Lent" as well and as profitably as their more favored brethren in the Church. And yet we venture to think that if they really try, they can observe the Lenten season so as to obtain its greatest blessings.

In the first place, they can enter into the holy discipline of Lent, deny themselves in food and amusements, and give more time to private prayer and meditation, and to the pruning off and correction of sinful habits. Moreover, they have the Bible and the Prayer Book, and a Churchman with these is never wholly without the voice of the Church to guide and comfort him. Why not devote the season of Lent to a deeper study of the Prayer Book, of the teaching of the Church, and of God's holy Word? So few Churchmen really know their Prayer Book, and the scanty acquaintance of Christians with the Bible is one of the saddest and most dangerous conditions of Christianity to-day. What an opportunity, then, the fast of Lent is to those who have to spend it in solitude so far as public services are concerned. A thoroughly instructed Churchman becomes a source of enlightenment to others. His light really shines before men. His faithfulness will make others faithful. His improvement of the small measure of opportunities and privileges that he may have will be the means of spreading a knowledge of the Faith once for all delivered to the saints.

Hence we suggest that the many members of the Church who are prone to think that Lent can bring them little or nothing, should look to those few things that they already possess, for these are priceless, and if they are faithful in a few things, they may be made possessors of many things, and at any rate they cannot fail to enter into the joy of their Lord.—*The Diocese of Springfield.*

LETTERS TO THE EDITOR.

WHERE ARE THE MEN?

To the Editor of The Living Church:

Out of the waiting and wasting energies of our unemployed clergy, collapsed missions, leagues, etc., might there not be created a bureau of active remedies for the Lenten paralysis now afflicting the Churchmen of small towns? Indeed, the painfully small proportion of male worshippers found in religious assemblies throughout our American Christendom may well demand the anxious attention of good men of all schools, and furnish a hopeful field of action for theological warriors who seem to find such "stern joy" in hacking at each other's enormities of belief and of ceremonial.

But to speak only of our own household: in this thriving borough of from three to four thousand residents, we have a large, well-appointed parish church, numbering about 160 communicants.

We are nobly served by a discreet and zealous rector, a man full of warm human sympathies, and holding high views of manly and churchly duty and privilege. Attendance on daily Lenten service here is limited to from 15 to 45 women and girls, and from one to four boys and men. It is safe to say that all of these, not specially young, elderly, sickly, or mournful, are at least as care-ridden as are the fathers and brethren who seem quite cheerfully to forego attendance on public worship for their interests in oxen lands, and merchandise.

Be this as it may, there are among the 130 fitfully and non-attending communicants, some men of leisure, and many of affairs found to be adjustable to nearly all domestic and social emergencies. Now, is it wonderful that the voices of faithful priests, thus bereaved of manly co-operation, should before mid-Lent, sometimes begin to take "a dismal tone," "a grating sound"—the echo of empty benches and forlorn responses, as suggestive of loneliness and vexation of spirit as of the "beauty of holiness" and the joy of worship.

Strange that men not lacking in zeal for the material prosperity of their parish, and proud of the gifts and graces of the shepherd they have astutely chosen, should so fail in their personal allegiance, and so sadly misconceive the elements of healthy Church growth!

The Church may well take comfort in the proofs of praise to God promised through "the wrath of man" against her sure foundations, but she can only mourn over the baleful fogs and spiritual death as surely emanating from the indifference of her sons to the "paths of righteousness."

EAST SIDE.

A MISSIONARY BOX.

To the Editor of The Living Church:

A few years ago while visiting a cousin in a suburban town near New York, I was much interested in a letter read from the chancel after morning service at St. Paul's, in which a missionary, stationed in a remote little place among the mountains of North Carolina, expressed his thanks to the congregation for a box of most acceptable gifts to himself and family. My cousin afterward told me that it was the custom of a guild in the church, of which she was president, to send twice a year boxes of clothing, books, etc., to missionaries and their families, and related a little incident connected with the sending of such a box to a frontier post of Utah, which may interest the readers of THE LIVING CHURCH as it did me.

During the early days of the previous Lent, a number of the guild met at her home to pack the box with liberal donations of clothing, table linen, new books and magazines, and toys and dolls for the children, which the congregation had contributed, and every article met with approval as it was taken from its wrappings, until the very last package came to be opened. Then a murmur of doubt arose, for in its covering of soft white paper was seen a beautiful light-blue silk evening dress, worn perhaps once or twice and then abandoned by its pretty young owner, and what use could the missionary's family, out on the edge of the desert, make of an evening dress?

It was finally decided to put it in with the rest, as it had been sent for that purpose, so the box was packed and forwarded in good season, that it might be received by Easter. The weeks went by, and then came a letter from the missionary's wife. It concluded: "But nothing pleased us more than the beautiful silk dress, for our eldest daughter was married in Easter week to one of the officers at Fort ——, and we were in despair as to her wedding dress, when your generous box came. The dress fitted her perfectly, and the kind young girl who sent it has our warmest thanks."

Since then, said my cousin, we never hesitate over sending anything, no matter how inapp ropriate it seems, when we are preparing one of our missionary boxes.

A. J. R.

THE VALIDITY OF NON-EPISCOPAL ORDINATIONS.

To the Editor of The Living Church:

I have just read your editorial of Feb. 27th, on Bishop Randolph's article, and the comments of *The Episcopal Recorder*. In column 3d, p. 818, (of THE LIVING CHURCH), I read: "It is asserted that for three hundred years, the English Church acknowledged the validity of other orders as conferred by Protestant churches."

It is certainly painful, and makes one feel ashamed, to see such statements put forth by persons who ought to know better. And I have one suggestion to offer in regard to this statement, with regard to the English Church, that I do not remember to have seen put forth before. I do not refer to the fact that no instance of such a person having been received into the English Church and allowed to hold a place in its ministry, has ever been produced and verified, though such is the case; but I refer to what is most frequently cited as authority for the statement, namely, the fact that a clause in the preface to the Ordination Offices, which declares in effect that no person shall be allowed to perform any ministerial duties in the Church, who has not had episcopal ordination, was not in the Prayer Book in the earlier days of its existence, but was put in at a later date; thus showing, as is claimed, a change in the opinions of the English Church.

Now, the fact to which I wish to call attention, is that in these early editions of the English Prayer Book and Books of Offices, there was no office for the Baptism of adults. Will any one say that the English Church did not believe in the Baptism of adults, if any one had grown up without Baptism and was duly prepared for it? Of course not. But there was no form provided in the first English Prayer Books, because there were no unbaptized adults to furnish occasion for its use.

Now precisely so it was with regard to the declaration which was added to the preface to the Ordinal, declaring that no man shall be suffered to execute any of the ministerial functions in the Church, unless he . . "hath had episcopal consecration or ordination." Before the times of James I., or possibly the latter years of Elizabeth, there were no persons seeking to perform these functions in the English Church, who had not had, or were not willing, to have episcopal ordination. Whatever may be said of the foreigners that came into England, they could not hold and did not hold livings in the English Church, whether they had had episcopal ordination or not. But after the separation of the Presbyterians, about 1571 or 2, there came, in course of time, Englishmen claiming to be ministers who had not had episcopal ordination. Under Cromwell such persons were thrust into Church livings in great numbers; and on the restoration it became necessary to make this declaration with regard to ordination. But most assuredly it implies no change of opinion or usage, any more than the provision for the Baptism of adults implied or proved a change of opinion or law in regard to their Baptism.

W. D. WILSON.

CHURCH AND STATE.

To the Editor of The Living Church:

THE LIVING CHURCH of Feb. 20th (quoting, perhaps, from Canon Ince), speaks of the site for the proposed statue of Cardinal Newman as not far from the place "where Cranmer, Ridley, and Latimer were *burned by the Church* of which Newman was a member." Is it quite fair to speak of these men as having been "burned by a Church"? If so, did the Church of England burn Father Fisher in chains, a few years before—a ceremony at which Latimer preached the sermon? Did the Church of England keep Bunyan in jail? I do not think so.

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THE SUNDAY SCHOOL.

To the Editor of The Living Church:

Sunday schools are charged (1) with decay of home religious training, but it is not proven that this is not *post hoc ergo propterhoc* argument. They are charged (2) with keeping children away from Church services; this, if true, is remediable by priests and parents.

The real weakness with Sunday schools, it seems to the writer, lies in the incompetency of the Sunday school teachers, as a class; and the cause for this is the lack of any sense of responsibility on the part of the laity, for the Sunday schools.

If the Church is for the weak in faith, its chief duty is toward the children. If we are to increase numerically as a Church, it must be through the laity. The most responsible portion of the office of the laymen's priesthood is teaching in Sunday schools. It does not differ materially from preaching.

It is, therefore, suggested (1) that laymen (especially parents) should be compelled to attend Sunday school; by "shou'd be compelled," I hasten to say I mean "should be compelled by the sense of responsibility," for that is the only compulsion permitted to the Church of Christ. If they lack the sense of responsibility, are not the reverend clergy responsible for it?

Corollary: Fewer cellar Sunday school rooms if parents attend.

2. It is further suggested that teachers should be specialists; one, *e. g.*, in the Creed, another in the Apostolic Fellowship, a third in Church History, etc.

3. Teachers should be rotated, to keep the classes homogeneous, to preserve *esprit de corps*, to extend personal acquaintance.

4. At the end of the regular course the now-instructed scholar should be given work to do (I except the work of librarian).

5. Discipline shou'd take the place of bribing. If Sunday schools are to be self-respecting institutions, they must cease to be Sunday entertainments to which children are bribed to come, they must be compelled to come—of course, by educating their sense of responsibility to the Church of Christ.

LEWIS STOCKTON.

Buffalo, March 1, 1892.

A CORRECTION.

To the Editor of The Living Church:

In your issue of Feb. 20th, there appears an extract concerning the beloved Bishop Kemper, which you attribute to *The Christian Year*. Thinking that you will not find a correction amiss, I would say that the extract referred to appeared at the time of Bishop Kemper's death, and is part of an obituary editorial in *The American Churchman*, written by the present Bishop of Mississippi.

MARY T. HOWE.

OPINIONS OF THE PRESS.

The Christian Register (Boston, Unitarian).

PRAYER BOOK UNITARIANS.—It would be impossible now to count the number of Unitarian missionaries. They are too numerous to be specified. They are not accredited by the American Unitarian Association, the Western Conference, or any other body. They are self-elected. Some of them are in the Presbyterian fold and are engaged in revising its creeds. This is a large task and will take some time. Some are in the Episcopal fold and use prayer books and wear gowns. Some of them are Baptists, and are baptizing their congregations with fire. Some of them are Methodists and have a good deal of freedom of the will. They do not use Unitarian tracts or literature. They write their own sermons and preach them. Their pulpit productions might be bound up with the sermons of Channing or Parker. There would be a difference in style, but not much in sentiment. These missionaries give the Unitarian Church no trouble about their work. They require no salaries and no direction from Unitarian organizations; it is the bodies to which they are accredited that are troubled with them. Some of these churches do not know whether to be glad or to be sorry over them, to try them as heretics, or to hail them as living lights; but, on the whole, most of them are proud of these missionaries and mean to stand by them.

The Boston Transcript.

To the Editor of *The Transcript:*—It is very int resting and instructive to notice the increasing liberality of the Episcopal Church. A few years ago such teaching as that of Rev. Lyman Abbott, in his recent lecture here, would have been considered heretical by that Church, and yet Mr. Abbott has come to us with the endorsement of Rev. Phillips Brooks, who officiated at his ordination Mr. Brooks has since been elected a bishop of the Episcopal Church, and has been confirmed by vote of its bishops and standing committees, dignifying the office and the Church alike by his acceptance, as has been so often stated. In this way only can Church unity be brought about. The Episcopal Church will gradually throw off its antiquated notions and coalesce with other liberal bodies. The few disgruntled ritualists—the "bolier than thou" men—will become Roman Catholics, like Mr. Spaulding, and good riddance to them. They cannot oppose progress much longer. In a few years Apostolic Succession and all such mere abstractions will be retired into innocuous desuetude, where it belongs. The friends of true Christian unity cannot be too thankful for the votes of those High Churchmen who elected Bishop Brooks, nor for the influence of Father Hall and others who assisted in having him confirmed, nor for the votes of the High Church bishops who voted to confirm him. They builded better than they knew.

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is the name of a hardy, rapid-growing, berry-bearing vine, which is the star novelty in plants for 1892. This beautiful hardy climbing plant was illustrated and fully described in the introducers advertisement in our issue of Jan. 30. It is a profuse bloomer, and following the violet colored flowers, the berries, of oblong form and the size of cherries, begin to form, and increase in great numbers, until the vine is one mass of brilliant scarlet fruit. The Matrimony Vine may be had from the introducers, Peter Henderson and Co., 35 and 37 Cortlandt Street, New York, for 40c. each, 3 for $1, 7 for $2, 12 for $3, who will send them free by mail on receipt of the price named. With every order Messrs. Peter Henderson & Co. will also send free their great catalogue of "Everything for the Garden" (the value of which alone is 25 cents). Those wishing catalogue only can obtain it by remitting 25 cents, which amount can be deducted on first order from catalogue. Postage stamps accepted as cash for either vine or catalogue.

Railroad Arrangements for the National Encampment, G. A. R.

For the National Encampment, G. A. R., at Washington in September next, the Baltimore & Ohio Railroad offers an unexcelled service of through limited vestibuled express trains, with Pullman Sleeping cars from Chicago, St. Louis, Cincinnati, Columbus, Wheeling, Pittsburgh, and all principal intermediate stations to Washington. The Encampment will be the greatest event in Washington since the grand review of 1865.

No railroad in America is better equipped than the B. & O. to transport large volumes of passenger traffic with dispatch, safety, and comfort. Its long experience in transporting crowds to inauguration ceremonies, Knights Templar conclaves, and similar gatherings on an extensive scale, will prove most valuable in carrying the thousands to the encampment.

The B. & O. is the shortest route to Washington from nearly all points east and west. Passengers from Chicago will have the option of traveling via Pittsburgh or via Grafton, both routes crossing the crest of the Alleghenies amid the most picturesque scenery in America. All B. & O. east-bound trains pass Harper's Ferry and traverse the historic valley of the Potomac, whose battle grounds are familiar to every veteran.

Visitors to Washington will be pleased to learn that the B. & O. will sell excursion tickets at greatly reduced rates from Washington to Maryland and Virginia battlefields during the encampment.

EUROPEAN TOUR, $425:

Lasting eight weeks, visiting Ireland, England, France, Italy, Switzerland, Germany, the Rhine, and Belgium. Party leaves New York, July 6. For full information address. Mrs. M. A. B. KEILLY, of State Normal College, 153 S. Knox st., Albany, N. Y

45 sold in '88
2,288 sold in '89
6,268 sold in '90
20,049 sold in '91
60,000 will be sold in '92

A Steel Windmill and Steel Tower every 3 minutes.

☞ These figures tell the story of the ever-growing, ever going, everlasting Steel Aermotor. Where one goes others follow, and we "take the country."

Though sold, we were unable to make all of the 20,049 Aermotors in '91. Orders often waited 8 weeks to be filled, but now we have vastly increased our plant and are prepared promptly to plant our increase in every habitable portion of the globe.

Are you curious to know how the **Aermotor Co.** in the 4th year of its existence, came to make **many times as many windmills as all other makers combined?** How we came to originate the Steel Wheel, the Steel Fixed Tower, the Steel Tilting Tower?

1st. We commenced in a field in which there had been no *improvement for 25 years*, and in which there seemed no talent or ambition, and none has yet been shown except in *feeble* **imitation of our inventions.**

2d. Before commencing the manufacture, exhaustive scientific investigation and experiments were made by a skilled mechanical engineer, in which over 5,000 dynamometric tests were made on 61 different forms of wheels, propelled by artificial and therefore uniform wind, which settled definitely many questions relating to the proper angle, curvature and amount of sail surface, the resistance of air to rotation, obstructions in the wheel, such as heavy wooden arms, obstructions before the wheel, as in the vaneless mill, and many other more abstruse, though not less important questions. **These investigations proved that the power of the best wind wheels could be doubled, and the AERMOTOR daily demonstrates it has been done.**

3d. To the liberal policy of the Aermotor Co., that guarantees its goods satisfactory or pays freight both ways, and to the enormous output of its factory which enables it to furnish the best article at less than the poorest is sold for. For '92 we furnish the **most perfect bearings** ever put in a windmill, and have made an **exhaustive revision of the Aermotor and Towers.**

If you want a strong, stiff, Steel **Fixed** Tower—or if you want the tower you don't have to climb (the Steel **Tilting** Tower) and the Wheel that runs when all others stand still that costs you less than wood and lasts ten times as long (The Steel Aermotor) or if you want a Geared Aermotor to churn, grind, cut feed, pump water, turn grindstone and saw wood, that does the work of 4 horses at the cost of one ($100), write for copiously illustrated printed matter, showing every conceivable phase of windmill construction and work, to the **AERMOTOR CO.** 12th and Rockwell Sts., Chicago, or 12 Main St., San Francisco.

GALVANIZED It is not enough to make portions of the Aermotor galvanized, as many manufacturers do. The Steel Aermotor and Steel Tower are now galvanized after being completed, thus **absolutely protected** from rust and decay.

The Aermotor Pneumatic Water Supply System enables you to supply every part of your house with water without an Elevated Tank.

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Examine the new Mason & Hamlin Piano and Organ catalogues, sent free to any address. The Mason & Hamlin Grand and Upright Pianos are constructed on an Improved Method of Stringing, invented and exclusively used by Mason & Hamlin, by which remarkable purity of tone and great durability are secured, and *phenomenal capacity to stand in tune*. The MASON & HAMLIN STRINGER was patented in July, 1883, and is a veritable triumph for American ingenuity, being pronounced by experts "the greatest improvement of the century" in pianos. American Pianos and Organs are superior to all others. Mason & Hamlin Organs have long been the Standard the world over. The Mason & Hamlin Piano is fast becoming as famous as the Mason & Hamlin Organ, and illustrates that HIGHEST STANDARD OF EXCELLENCE ways characterized the latter which has also won for it Highest Honors at all great World's Exhibitions since Paris, 1867. Illustrated catalogues free.

ORGANS **PIANOS**

Without over-estimating the improvements effected by others in pianos, the Mason & Hamlin STRINGER *is claimed to be the greatest improvement of them all, and without it the highest attainable excellence is simply impossible.*

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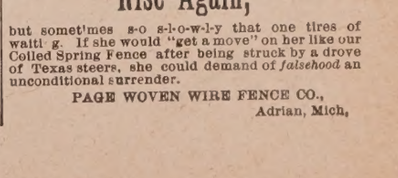

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but sometimes so s-l-o-w-l-y that one tires of waiting. If she would "get a move" on her like our Coiled Spring Fence after being struck by a drove of Texas steers, she could demand of *falsehood* an unconditional surrender.

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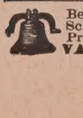

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HELPFUL SUGGESTIONS.

PURE mutton tallow is one of the most useful and inexpensive of medical agents. For that class of sores and wounds where a cooling, healing application is indicated, its value is beyond compare. Many an obstinate sore or ulcer has been healed permanently by pursuing the following simple method: Wash thoroughly, but gently, once or twice a day, with warm water and castile soap, dry with a soft cloth, and cover with a coating of the tallow. This should be spread upon a piece of linen or cotton, the tallow being sufficiently thick to prevent the cloth backing from adhering to the wounded or diseased surface. The importance of the utmost cleanliness in dealing with all troubles of this nature should by no means be overlooked.—*Good Housekeeping.*

"IT doesn't make the least bit of difference if all the doctors in creation say so, I just know better," exclaimed a mother of a family. "The theory may be all well enough. I grant that it is, but the practice is dangerous. I'll tell you my experience, and you can judge for yourself. A member of my family had a severe attack of pneumonia, and the doctor, after trying various remedies without avail, decided to apply towels wrung out of hot water. He worked faithfully for some hours, renewing the applications as fast as the cloths cooled. It didn't take me long to discover that things were not going right, and I set out to study why. The patient grew worse; the pain increased, and there were frequent attacks of chilliness, and it seemed to me symptoms of congestion. As I said before, the theory was all right, but the practice was all wrong, so I ordered a quantity of glass fruit jars with air-tight covers and rubbers, prepared and filled with boiling hot water. The wash boiler was placed on the stove and also filled with hot water. Then all of the wet and damp garments were removed from the patient, and warm dry ones substituted, and a dozen jars, each wrapped up in a large towel and securely pinned, were placed around him. His body and limbs were literally packed with them. When fairly settled, his first exclamation was: 'Oh, how comfortable! How much better than those wet things. They chilled me every time I moved.' And from this and similar experiences, I learned that wet cloths do really more harm than good, but a dry heat has all the elements necessary, without any of the objectionable features of the wet applications. I may say that the patient was asleep within half an hour of the time the hot bottles were applied, and began from that moment to recover. There is no doubt of the efficacy of heat when used in diseases resulting from cold of any sort, but it should always be dry heat, unless a full bath or foot bath, with perfect dryness afterward, is indicated. The utmost care cannot prevent chilling if there are wet garments about the sufferer. Nearly all rheumatic, neuralgic, and similar maladies yield almost immediately to the influence of dry heat."—*N. Y. Ledger.*

THE cures for warts are exceedingly numerous. These which follow are given in the order of their ease and accessibility; but the needle plan, which comes nearly last, bears the palm for speed and certainty: In all cases where a solvent is employed, the hard, insensitive crown of the wart should be previously pared off, but not so deeply as to cause bleeding. And in most cases it is advisable to protect the adjacent skin either with a circle of vaseline or a piece of plaster with a hole in the middle which just fits the wart. Then apply as often as convenient, either the white juice of sow-thistle (*sochus oleraceus*), which grows everywhere, or the yellow juice of greater celendine (*chelidonium majus*), which prefers the vicinity of human dwellings; or the exceedingly corrosive, creamy sap of sun-spurg (*euphorbia helioscopia*), which likes gardens and cultivated fields. The next few remedies involve going to a chemist, namely: lunar caustic, once or twice a day, glacial ascetic acid, salicylic acid and creosote, iodine and carbolic acid, or caustic potash, which is dangerous stuff. A piece of raw beef steeped twelve hours in vinegar and then held to the wart with rag or sticking-plaster is pronounced a sure cure in about a fortnight. The needle cure does its work in about ten minutes, of course, not counting the healing of the sore. It is done by running a darning needle through the middle of the wart and holding the end of the needle in the flame of a candle. The heat is conducted along the steel so as to destroy the vitality of the wart, which is not so terrible a process as it sounds; nevertheless, as it demands a little pluck, I have put it last on the list, and advise having some kind of forceps at hand to withdraw the hot needle, if required.—*Hall's Journal of Health.*

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It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly efficacious together, and he has the only recipe by which this can be accomplished. Another important advantage which the Pure Cod Liver Oil possesses prepared in this way, over the plain cod liver oil, is the fact that besides adding largely to its medical qualities it preserves the oil pure and sweet for a longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oil even if the phosphates did not also add vastly to the healing qualities of the preparation. The perfect incorporation of the phosphates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry; and a medicine has been produced which while it is so efficacious is also perfectly Palatable and pleasant.

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Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, become very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvinates the whole system,

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